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A TEXT-BOOK
OF THE
GEOGRAPHY OF PALESTINE,

PHENICIA, PHILISTIA,
THE SEVEN CHURCHES OF ASIA, AND
THE TRAVELS OF S. PAUL.

ILLUSTRATED BY A MAP OF PALESTINE.

COMPILED FOR USE IN DAY AND SUNDAY SCHOOLS.

TO WHICH ARE APPENDED

USEFUL NOTES AND MEMORY TABLETS.

THE WHOLE ARRANGED ON A PLAN SPECIALLY ADAPTED TO
THE PURPOSES OF TUITION.

BY

JOHN BOWES,

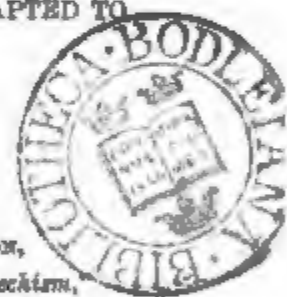
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**"Nothing should be taught through the ear alone,
That can be taught also through the eye."—HORACE.**

MANCHESTER:

JOHN HEYWOOD, 141 AND 143 DEANSGATE.

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PREFACE.

THE history of this Text-Book is soon told. Experience teaches us that the Volume of the Sacred Law cannot be intelligently read without a knowledge of geography. The manuals already published are too short, too long, or too expensive for general use. One, therefore, suited in all respects was a desideratum. The writer, in common with other teachers, felt this want, and a few years since prepared the following pages, first for his own pupils, and then for a body of Sunday-school teachers. Subsequently it was submitted to a number of experienced schoolmasters, who, without exception, acknowledged its value and recommended its publication.

The plan of the book is at once simple, natural, and practical, while the different kinds of type will prove a valuable aid, through the eye, to the memory. The tables at the headings of the sections have proved useful. The Journeys of S. Paul, as presented, are easy of acquirement; and, if taught by

the aid of outline maps on the black board, possess a positive charm for pupils. The notes and Memory Tables will also prove both interesting and instructive.

A hint as to the method of using the book may not be out of place. Its construction admits of its being studied as a geographical exercise only by passing over the matter in small type. The writer, however, adopts the following method:—The pupils are first made familiar with the position of the country on the Map of the World, then a map of Palestine is referred to during every lesson. The successful use of the book, however, depends, in the writer's opinion, upon the careful examination of the Scripture references.

Should the present volume prove generally acceptable, it will be followed by another containing the geography of other Bible Lands similarly treated.

JOHN BOWES.

BLUE COAT HOSPITAL,
WARRINGTON, 1867.

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GEOGRAPHY OF PALESTINE.

I. POSITION.

PALESTINE is situated in the South-west corner of Asia; just where the continents of Asia and Africa join each other. It lies along part of the Eastern end of the Mediterranean Sea.

“Its position, just at the meeting point of the two continents of Asia and Africa, is very striking. In former times it was a common belief that Palestine, and Jerusalem in particular, was situated exactly in the middle of the earth. The Jews and others understood such texts as Ps. lxxiv. 12, Ezek. v. 5, in a literal sense, and some old maps of the world still exist, in which Palestine is put in the centre of the land of the Old World, just as the Chinese in their maps of the world at the present day put China in the middle.”—*Hewitt*.

II. SCRIPTURE NAMES.

- | | |
|------------------------------|-------------------------------|
| 1 Land of Canaan | 5 Land of Promise |
| 2 Land of Judah, or
Judea | 6 Palestine or Pales-
tina |
| 3 Land of Israel | 7 The Lord's Land |
| 4 Land of Hebrews | 8 The Holy Land |

1.—Land of Canaan, (Gen. xii. 5,) from *Canaan*, the youngest son of Ham, among whose eleven sons the country was originally divided.

2.—Land of Judah, or Judea, (Isa. xix. 17,) from first, the *Tribe*, and then, the *Kingdom of Judah*.

3.—Land of Israel, (1 Sam. xiii. 19,) from the posterity of *Jacob* who is also called *Israel*.

4.—Land of the Hebrews, (Gen. xl. 15,) from the family of Abraham who were called Hebrews (*passers over*) by the Canaanites because they crossed, or passed over, the Euphrates in their journey to Palestine.

5.—Land of Promise, (Heb. xi. 9,) because it was *promised* to Abraham and his posterity.

6.—Palestine or Palestina, (Exod. xv. 14,) from the *Philistines*, who occupied a large tract in the South-west.

7.—The Lord's Land, (Hos. ix. 3,) because it belonged in a peculiar sense to *Jehovah*, who was the sovereign. Lev. xxv. 23.

8.—The Holy Land, (Zech. ii. 12,) because it was to be the scene of the Incarnation, Miracles, Sufferings, Resurrection and Ascension of our *Blessed Redeemer*.

III. BOUNDARIES, SIZE, AND POPULATION.

North, Syria; *South*, Desert of Arabia; *East*, Deserts of Syria and Arabia; *West*, the Mediterranean, or Great Sea. The *Promised Land* or "Palestine Proper" was bounded on the East by the *River Jordan*.

Length, about 190 miles; Breadth, 65 to 100 miles; Area, nearly 14,000 square miles, being about equal in area to either Belgium, Holland, or Switzerland, and a little larger than the six Northern Counties of England.

“From Dan to Beersheba,” on the West of Jordan, (Judg. xx. 1; 1 Sam. iii. 20,) and “From the River Arnon unto Mount Hermon,” on the East of Jordan, (Deut. iii. 8; Josh. xii. 1,) were popular expressions among the Israelites to denote the whole length of the country, just as we say “From John O’Groat’s House to the Land’s End” to express the extreme length of Great Britain.

The population in the time of David seems to have amounted to 5,000,000, (2 Sam. xxiv. ;) now it does not exceed 600,000—viz., 400,000 Mohammedans, 170,000 Christians, and 30,000 Jews.

PHYSICAL FEATURES.

INTRODUCTION.

THESE are somewhat peculiar. The country may be divided into four well-marked strips, lying side by side, from East to West, viz :—

- I. A strip of table-land on the East of the Jordan.
- II. The low valley of the Jordan.
- III. A strip of table-land on the West of the Jordan.
- IV. A low plain on the sea coast.—*Hewitt.*

The table-land West of the Jordan increases in elevation from North to South. The city of Jerusalem is considerably higher than the top of Tabor; and Hebron, further south, is higher still, being 1000 feet higher than the tops of either Tabor or Carmel. This table-land is divided into two parts by the Plain of Megiddo.

Before noticing the mountains individually it should be mentioned that in Scripture,

I.—“**Mount Naphtali**” denotes in a general way the whole of the Northern part of the mountain land West of Jordan.

II.—“**Mount Ephraim**,” the central part.

III.—“**The Mountains of Judah**,” or “the hill country of Judea,” the Southern part. See Josh. xx. 7; Luke i. 65.

IV.—“**Mount Gilead**” denotes the whole of the central portion East of the Jordan. See Deut. iii. 12, 13.

IV. MOUNTAINS.

<i>North of Palestine.</i>		12 Hill of Evil Counsel
1 Mountains of Lebanon		13 Mount of Olives
<i>West of Jordan.</i>		14 Frank Mountain
2 Mount of Beatitudes		15 Carmel
3 Mount Tabor		
4 Little Hermon or Mizar		<i>East of Jordan.</i>
5 Mountains of Gilboa		16 Mountains of Gilead
6 Mount Carmel		17 Mountains of Abairim
7 Mounts Ebal and Gerizim		18 Heights of Baal
8 The Hill Gaash		19 Peor
9 Salmon or Zalmon		20 Pisgah
10 Mountain of Quarantana		21 Nebo
11 Sion, Acra, Moriah, and Bezetha		
		<i>South of Palestine.</i>
		22 Mountains of Seir
		23 Mount Hor

1.—**Lebanon**, in the North, which is divided into **Libanus**, terminating on the coast near Tyre, and **Anti-Libanus**, which runs through the whole length of the country, on both sides of the Jordan, terminating in **Mount Sinai**. Highest point **Mount Hermon**, otherwise **Sirion**, **Shenir**, (Deut. iii. 9,) and **Sion**, (Deut. iv. 48,) 10,000 feet.

Famous for its cedars. (Psalm xcii. 12.) Cedars from these mountains used in the construction of the temple. (1 Kings v. 6.; vi. 9, 10.) Highest parts covered with snow. (Jer. xviii. 14.) **Hermon**, famous for its fertility caused by dews. Ps. cxxxiii. 3.

2.—**Mount of Beatitudes**, North-west of the town of Tiberias.

Here our Blessed Saviour preached His celebrated sermon, recorded in Matt. v., vi., vii., and hence its name.

3.—**Mount Tabor**, isolated and of a conical shape, stands at the North-eastern extremity of the Plain of Esdraelon. Height, 1900 feet.

Here Deborah and Barak defeated Sisera. (Judges iv. 6, 14, 15.) Supposed to have been the scene of our Lord's Transfiguration. Matt. xvii. 1-9.

4.—**Little Hermon**, or "**Hill Mizar**," between Mount Tabor and Mount Gilboa, so called to distinguish it from Mount Hermon.

Mizar, translated "little hill of Hermon," Ps. xlii. 8. (*Prayer-Book Version*.)

5.—**Mountains of Gilboa**, a range forming the South-east boundary of the plain of Jezreel. Height, 1300 feet.

Here Saul and his armour-bearer committed suicide; here, also, Saul's three sons were slain. 1 Sam. xxxi. 1-6; 2 Sam. i. 19, 21.

6.—**Mount Carmel**, a range 12 miles long, South-west of the Bay of Acre. Height, 1750 feet.

It projects into the sea, forming a bold promontory. (Jer.

xlvi. 18.) Scene of Elijah's Sacrifice. (1 Kings xviii. 17-40.) Elisha had a residence here. (2 Kings iv. 25.) Fulfilment of the second part of Elijah's prophecy against Ahab. (1 Kings xviii. 41-45.) Anciently very fertile. Isa. xxxv. 2; Amos i. 2.

7.—Mountains of Ephraim, stretch from near Carmel southwards. Their principal heights are :—

I. Ebal, (North,) and **II. Gerizim**, (South,) separated by the valley of Nablous, in which stood the ancient city of Shechem. In this valley the Law was read, with its blessings and curses, to assembled Israel. Height, 2500 feet.

The tribes which said Amen to the *blessings* stood on Mount Gerizim, (now fertile ;) those which said Amen to the *curses* stood on Mount Ebal, (now barren.) (Deut. xxvii. 11-26 ; Josh. viii. 33, 34.) Jotham stood on Mount Gerizim when he delivered his parable of the trees to the men of Shechem, on their making Abimelech king. (Judges ix. 7-21.) On Gerizim (*Josephus Antiq.*, xi. viii. 2) Sanballat built the rival Samaritan Temple to which our Saviour referred (John iv. 21) when talking to the woman at Jacob's Well. On Ebal Joshua built an altar. Josh. viii. 30 ; Deut. xxvii. 4, 5.

III. The Hill Gaash, another height of Ephraim, South of Timnath-serah.

Near this Joshua was buried. Josh. xxiv. 30.

IV. Salmon, or Zalmon, a hill near Shechem.

Here Abimelech cut down boughs to burn the Tower of Shechem. (Judges ix. 48, 49.) The dwelling-place of Micah the idolater. Judges xvii.

8.—Mountains of Judea, South of Ephraim : more rugged and lofty. The chief heights are :—

I. Mountain of Quarantana, 14 miles North-east of Jerusalem.

Supposed to have been the scene of our Lord's temptation. Matt. iv. 8.

II. Zion, South. Acra, North of Zion. (Golgotha, or Calvary, formed a portion of it.) **Moriah,** East of Zion and Acra. **Bezetha,** North of Acra and Moriah—four portions of a mountain mass on which Jerusalem was built. It is surrounded—except on the North—by a valley, and again encompassed by hills. Height, 2400 feet.

Zion was the Salem of Melchizedek. (Compare Gen. xiv. 18, and Ps. lxxvi. 2,) called Jebus. (1 Chron. xi. 4–7.) The stronghold of the Jebusites. (Josh. xv. 63; Judges i. 21.) Captured by David and called after his name. (2 Sam. v. 6, 9.) Beautifully situated. (Ps. xlviii. 2.) Denounced by Micah, (Jer. xxvi.; Micah iii. 12,) and by our Saviour. (Luke xix. 41–44.) These prophecies were fulfilled when Jerusalem was destroyed by Vespasian and his son Titus. A.D. 71.

Acra.—Here stood the “Lower City,” or the old city of the Jebusites, although in our Saviour’s time, it was without the walls. (Heb. xiii. 12.) **Golgotha** or **Calvary**, (of skull-like form,) on Acra, the scene of our Saviour’s crucifixion. Matt. xxvii. 33–35; Luke xxiii. 33.

Moriah—Hither Abraham was sent to sacrifice Isaac. (Gen. xxii. 2.) Here Solomon built the Temple. 2 Chron. iii. 1, compared with 1 Chron. xxi. 18; xxii. 1.

Bezetha, means “New City,” and was added in the time of Herod and Pilate.

III. The Hill of Evil Counsel, South of Mount Sion, and separated from it by the Valley of Hinnom or Tophet.

Here stood the palace of Caiaphas, where the Chief Priests and Elders took counsel to put Jesus to death. Matt. xxvi. 3, 4.

IV. The Mount of Olives, a long ridge of Mountains (running North and South) East of Jerusalem, and separated from it by the narrow valley of Jehoshaphat.

Hither David fled during Absalom’s conspiracy. (2 Sam. xv. 30.) The favourite resort of our Saviour. (Luke xxii. 39. The Garden of Gethsemane was at the foot of Olivet, on

the side towards Jerusalem. Here our Saviour experienced His "Bitter Agony and Bloody Sweat," before His betrayal and death. Matt. xxvi. 36 ; Luke xxii. 40, 44.

V. The Mount of Corruption, or the Mount of Offence, a lower ridge at the south extremity of Olivet.

Here Solomon built high places to Ashtoreth, Chemosh, and Moloch, or Milcom. (1 Kings xi. 7 ; 2 Kings xxiii. 13.) These high places destroyed by Josiah. 2 Kings xxiii. 13.

VI. Frank Mountain, five miles South of Bethlehem.

Near this is the large cave of **En-Gedi**, in which David cut off Saul's skirt. (1 Sam. xxiv. i. 8.) The Vineyards here are celebrated. Song of Solomon i. 14.

VII. Carmel, ten miles South of Hebron. A city bearing the same name stood upon this hill.

Here churlish Nabal dwelt, (1 Sam. xxv. 5,) and Saul erected a monument on the return from his expedition against Amalek. 1 Sam. xv. 12.

MOUNTAINS EAST OF JORDAN.

1. Mountains of Gilead, a chain commencing near Mount Hermon, and terminating seven miles South of the river Jabbok. North called *Hills of Bashan*. The whole very fertile.

The reason of the name. Gen. xxxi. 46-48.

2.—Mountains of Abarim, a chain stretching South from Gilead. Principal heights :—

I. Heights of Baal.

II. Peor.

Here Balak built seven altars. Num. xxiii. 28-30.

III. Pisgah.

Here Balak brought Balaam to curse Israel, (Num. xxiii. 14,) and Balaam uttered his prophecy. Num. xxiv. 17.

IV. Nebo.

From this Moses saw Canaan and died. (Deut. xxxii. 49, 50.)

3.—Mountains of Seir, a rugged chain extending from the Dead Sea to Mount Sinai.

Another hill of this name on the frontiers of Judah and Dan. Jos. xv. 10. The dwelling-place of Esau. Gen. xxxiii. 16.

Principal height :—

Mount Hor.

Here Aaron died. Num. xxxiii. 39.

V. PLAINS AND VALLEYS.

1 Cæle-Syria	10 Valley of Rephaim
2 Plain of Jezreel	11 Valley of Elah
3 Plain of the Coast	12 Valley of Mamre
4 Valley of Nablous	13 Valley of Eshcol
5 Plain of Jordan	14 Valley of Salt
6 Plain of Jericho	15 Valley of Ajalon
7 Valley of Jehoshaphat	16 Plain of Moab
8 Valley of Hinnom	17 Vale of Siddim
9 Valley of Gihon	

1.—Cæle-Syria, (*Hollow Syria*) or *Hamath*, between Lebanon and Anti-Lebanon. Length, 90 miles, breadth, 12 miles.

Here Solomon's workmen were employed hewing timber and stone for the Temple. 1 Kings v. 6.

2.—The Plain of Jezreel,* otherwise *the Plain of Esdraelon, the Valley of Megiddo, and The Valley*. It is completely enclosed by mountains. On the north are the mountains of Galilee; on the east Tabor, Little Hermon, and Gilboa; on the south the mountains of Ephraim, and on the west Carmel. From the east side three branches go out towards the Jordan separated by the two ranges of Little Hermon and Gilboa. The central branch is the Valley of Jezreel *proper*, although the name is applied to the whole plain.

Here Deborah and Barak triumphed over Sisera, (Judges iv. v.,) and Gideon over the Midianites. (Judges vii.) The scene of Saul's last battle. (1 Sam. xxix., xxxi.) Here Ahab obtained a victory over Benhadad, (1 Kings xx. 26–30,) and good King Josiah received his death-wound when fighting in disguise against Pharaoh-Necho, King of Egypt. 2 Chron. xxxv. 20–25.

3.—The Plain of the Coast, *The Vale*. (1 Kings x. 27.) *The Low Country*, (2 Chron. xxviii. 18,) or *The Plain*, (Jer. xvii. 26,) lies between the table-land and the sea, and from Carmel to the south of Palestine. The northern half is called the *Plain of Sharon*.

Famous for its pastures and roses. (1 Chron. xxvii. 29; Solomon's Song ii. 1.) Hither the Shunammite woman retired during the seven years' famine. 2 Kings viii. 1, 2.

4.—The Valley of Nablous, the *Plain of Shechem* or the *Plain of Moreh* runs in a north-western direction between Ebal and Gerizim. *Shechem* of the

* "Known for 3000 years as 'The battle-ground of nations.' The Assyrians and the Persians, Jews and Gentiles, Crusaders and Saracens, Egyptians and Turks, Arabians and Frenchmen, have shed their blood on this plain."—*Stephens*.

Old Testament, *Sychar* of the New, (modern name Nablous,) stands in this valley.

Here Abram pitched his tent, and built an altar, after entering Canaan. (Gen. xii. 6, 7.) Here also Jacob pitched his tent and bought a parcel of ground. (Gen. xxxiii. 18, 19.) Burial-place of Joseph. (Josh. xxiv. 32.) Here is Jacob's Well. (John iv. 5, 6.)

5.—The Plain of Jordan, is a narrow double valley, through which the river flows. The inner valley, through which the Jordan flows, is fertile; the outer one barren.

The space between the inner and outer banks covered with bushes, &c., affords shelter for wild animals. (See Jer. xlix. 19; xii. 5; Josh. iii. 15; 1 Chron. xii. 15; Jer. l. 44.) Length from the Sea of Galilee to the Dead Sea, 75 miles. It varies in width from three miles, till at the South it widens to ten or twelve miles, and forms the *Plain of Jericho* on the west, and the *Plain of Moab* on the east. The Arabs call it *El Ghor*, or deep valley.

The frequent resort of S. John Baptist. Matt. iii. 5, 6. The dwelling-place of Lot after he parted company with Abraham. (Gen. xiii. 10, 11.)

6.—The Plain of Jericho, an expansion of the Valley of Jordan, west of the Dead Sea. Length, 18 miles; breadth, 8 miles: 3500 feet below the level of Jerusalem.

Here Zedekiah, Judah's last king, was overtaken by Nebuchadnezzar. 2 Kings xxv. 5. Here the unwholesome water was healed by Elisha. (2 Kings ii. 18–22.)

7.—The Valley of Jehoshaphat, *The Valley of Kidron*, (because drained by the Kidron,) *The Vale of Shaveh* or *The King's Dale*, (2 Sam. xviii. 18,) a very narrow valley, one mile in length, between Jerusalem and the Mount of Olives. The Necro-

polis of ancient Jerusalem. Here are the tombs of Zechariah, Absalom, and Jehoshaphat.

Expected to be the scene of the general resurrection and the Great Judgment. Joel iii. 2.

8.—The Valley of Hinnom, or *Tophet*, a deep narrow dell half a mile long, and fifty yards wide, between Mount Zion and the Hill of Evil Counsel, called by the later Jews *Gehenna*, as a type of the place of future punishment.

Here Ahaz offered sacrifice to Moloch. (2 Chron. xxviii. 1-3.) Prophecy regarding this valley. Jer. xix. 6.

9.—The Valley of Gihon, west of Jerusalem, joining on the south the Valley of Hinnom. In this valley was a famous fountain.

Here Solomon was anointed king by Zadok and Nathan. (1 Kings i. 33, 34.) Hezekiah ordered water from this valley to be conveyed to Jerusalem. 2 Chron. xxxii. 30.

10.—The Valley of Rephaim, (or *Giants*, because the ancient possessors were of unusual stature, Josh. xv. 8,) adjacent to Hinnom and running south-west between Jerusalem and Bethlehem. Length, six miles; breadth considerable.

Here David twice defeated the Philistines. 2 Sam. v. 18-25.

11.—The Valley of Elah, or the terebinth vale, ten miles south-west of Jerusalem. A brook flows through this valley.

The scene of the memorable battle between David and Goliath. 1 Sam. xvii.

12.—The Valley of Mamre, close to Hebron.

Here was the cave of Machpelah where Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob were buried. Gen. xxiii. 19; xxv. 8-10; xlix. 29-33.

13.—The Valley of Eshcol, close to Hebron.

Hither came the spies sent by Moses. Num. xiii. 21-25.

14.—The Valley of Salt, at the south-western extremity of the Dead Sea. In dry seasons it is a sandy plain, and at other times a salt marsh.

Here David destroyed 18,000 Edomites. (2 Sam. viii. 18; 1 Chron. xviii. 12.) Here also Amaziah slew 10,000 Edomites, and took 10,000 prisoners, whom he afterwards destroyed. 2 Chron. xxv. 12.

15.—The Valley of Ajalon, or *Gibeon*, (Isa. xxviii. 21,) north-west of Jerusalem.

Joshua commanded the sun and moon to stand still here. Josh. x. 12.

16.—The Plain of Moab, an expansion of the Valley of the Jordan, east of the Dead Sea.

Here the Israelites encamped prior to entering Canaan. Num. xxii. 1; xxxiii. 48–50; Josh. ii. 1.

17.—The Vale of Siddim, at the south of the Dead Sea, now submerged.

Here assembled the confederate kings for battle. Gen. xiv. 1–3.

VI. RIVERS AND BROOKS.

1 Jordan	7 Brook Besor
2 Hieromax	8 Brook Cherith
3 Jabbok	9 Brook Kidron or
4 Arnon	Cedron
5 Kishon	10 River of Egypt
6 Kanah	

INTRODUCTION.

None of the streams of Palestine deserve the name of RIVER except the Jordan and its three left-hand tributaries (the *Hieromax*, *Jabbok*, and *Arnon*) and

the *Kishon*: the rest are winter torrents, dry in summer, and called in Scripture *Brooks*.

1.—The **Jordan** has two sources near Dan. It forms three lakes, "**The Waters of Merom**," the "**Lake of Gennezareth**," and the "**Dead Sea**," besides twenty-seven large rapids and a number of smaller ones. Length, including windings, 200 miles; width equal to the Thames between Oxford and Reading. Average slope, twenty feet per mile.

Anciently it overflowed its banks.* (Josh. iii. 15; 1 Chron. xii. 15; Jer. l. 44.) Once its waters "stood and rose upon an heap." (Josh. iii. 16.) Its waters twice divided by Elijah and Elisha. (2 Kings ii. 8, 14.) The scene of our Saviour's baptism. Matt. iii. 13, 16, 17. Here Naaman washed and was clean. 2 Kings v. 10–14.

2.—The **Hieromax** (called *Jarmuk* by the Hebrews) is the largest tributary of the Jordan, and enters it four miles South of the Sea of Galilee. Forms boundary between *Gilead* and *Bashan*; in New Testament times between *Perea* and *Gaulonitis*. Not mentioned in Scripture, but noted for ten hot springs on its banks.

3.—The **Jabbok**, a tributary of the Jordan, fifty miles long, rises in the Mountains of Gilead, and flows due west into that river thirty miles south of the Sea of Galilee. Current very rapid.

Ancient boundary between the Amorites and the Ammonites. Num. xxi. 24. Near this river Jacob wrestled with an angel, when he received the name Israel. Gen. xxxii. 22–32.

4.—The **Arnon** rises in the Mountains of Gilead, and after a circuitous course of eighty miles, empties

* The Jordan does not overflow its banks now, probably because its channel is deeper.

itself into the Dead Sea. It separated the Ammonites and the Moabites.

Here Israel, under Moses, conquered Sihon. Num. xxi. 21-25. Mentioned in connexion with Aroer. Deut. ii. 36.

5.—The Kishon, *Waters of Megiddo*, (Judges v. 19,) rises in Mount Tabor and flows north-west into the Bay of Acre. The part which crosses the Plain of Jezreel is dry in summer; for a distance of seven miles from its mouth it is never dry. In the wet season it overflows its banks and carries all before it.

Near this river Sisera's army was destroyed by Deborah and Barak. (Judges iv.) Here Elijah slew the prophets of Baal. 1 Kings xviii. 40.

6.—The Kanah rises in the Mountains of Ephraim and flows into the Mediterranean, twelve miles South of Cæsarea.

Boundary between the tribe of Ephraim and the half tribe of Manasseh. Josh. xvi. 8; xvii. 9, 10.

7.—The Brook Besor rises in the mountains near Hebron, and empties itself into the Mediterranean a little South of Gaza.

Here David left 200 men, who fainted when he was in pursuit of the Amalekites who had burned Ziklag. 1 Sam. xxx. 9, 10.

8.—The Brook Cherith rises in the mountains west of Jericho, and flows into the Jordan a little North of the Dead Sea.

Here Elijah was miraculously fed by ravens during the early part of the three years' drought. 1 Kings xvii. 1-7.

9.—The Brook Kidron, or *Cedron*, drains the valley of Jehoshaphat. It has no *regular* flow of water even in winter.

David crossed this brook in his flight from Absalom. (2 Sam. xv. 18-23.) Int oit Josiah cast the dust of the idola-

trous altars after their destruction. (2 Kings xxiii. 12.) Here Asa burned his mother's idol. (2 Chron. xv. 16.) At the purification of the Temple by Hezekiah everything unclean was cast into this brook. (2 Chron. xxix. 16.) Our Saviour crossed it on His way to "Dark Gethsemane." John xviii. 1.

10.—The River of Egypt separated the Holy Land from Egypt, and enters the Mediterranean at its south-east corner.

The south-west boundary of the Promised Land. Gen. xv. 18; 1 Kings viii. 65.

VII. LAKES.

1 Waters of Merom.

2 Sea of Galilee, Sea of Tiberias, Lake of Genesareth, or Sea of Chinnereth.

3 Dead Sea, Salt Sea, Sea of Sodom, or Sea of the Plain.

The three Lakes of Palestine are all connected by the Jordan.

1.—The Waters of Merom, or *Lake Huleh*, is the most northern and smallest, twenty-five miles from the source of the Jordan. It is of a triangular shape. It varies considerably in size at different periods of the year. In the dry season it is a mere marsh.

Here the Israelites, under Joshua, gained a complete victory over Jabin, King of Hazor, and his allies. Josh. xi. 1–9.

2.—The Sea of Galilee, (Matt. iv. 18,) otherwise Chinneroth, (Josh. xi. 2,) the *Sea of Chinnereth*, (Num. xxxiv. 11,) *Lake of Gennesaret*, (Luke v. 1,)

and the *Sea of Tiberias*, (John xxi. 1.) This is a beautiful, oval-shaped, fresh-water Lake, thirteen miles long and six miles broad, and twelve miles south of the "Waters of Merom." It lies in a mountain cradle, 2000 feet deep, formed by the parallel ranges of Anti-Lebanon. Being open at both ends it is liable to violent storms. The surface of the Lake is 328 feet below the level of the Mediterranean. On its shores our Saviour spent a great part of his public life.

The scene of the two miraculous draughts of fishes. (Luke v. 4-9; John xxi. 1-11.) On it Christ walked. (Matt. xiv. 25.) Here our Saviour calmed the storm. (Matt. viii. 26.) On its east side our Saviour fed the 5000, besides women and children, with five loaves and two fishes. (Matt. xiv. 13-21.) From its shores the first apostles were called—viz., Simon, called Peter, Andrew, James, and John. (Matt. iv. 18-22.) The parables of the *Sower*, the *Tares*, the *Mustard Seed*, the *Leaven*, the *Hidden Treasure*, the *Pearl of great price*, and the *Draw Net cast into the Sea* were delivered by our Saviour from a ship on this Sea. Matt. xiii.

3.—The Dead Sea, otherwise the *Sea of the Plain*, (Deut. iii. 17,) the *Salt Sea*, (Josh. xv. 5,) the *East Sea*, (Ezek. xlvii. 18,) the *Former* (i.e. East) *Sea*, (Zech. xiv. 8,) the *Sea of Sodom*, the *Lake Asphaltites*, and the *Sea of Lot*. This lake is situated in the lowest part of the deep ravine which extends from Mount Hermon to the Red Sea, and covers the once fruitful vale of Siddim, (Gen. xiv. 3,) and the site of the "Cities of the Plain." Its surface is 1316 feet below that of the Mediterranean Sea, and is supposed to have been caused by volcanic agency. In this respect it is the most remarkable Lake in the world. It is 46 miles long and 11 miles broad, very deep, and its waters are intensely salt and bitter, and contain a quantity of bitumen and brimstone. (Deut. xxix. 23.) It has no out-

let, the intense heat of the climate being sufficient to carry off the in-flowing water by evaporation.

Here took place the battle of the four kings against five. (Gen. xiv. 3.) Here Abraham met Melchizedek upon his return from the rescue of his nephew Lot. Gen. xiv. 18-20.

VIII. WELLS, POOLS, AND HOT SPRINGS.

- | | |
|-------------------------------|----------------------|
| 1 Pools of Solomon | 5 Jacob's Well |
| 2 Pool of Siloam or
Siloah | 6 Well of Beersheba |
| 3 Pools of Gihon | 7 Fountain of Elisha |
| 4 Pool of Bethesda | 8 Pool of Gibeon |

1.—Pools of Solomon, at Bethlehem, built to supply Jerusalem with water. They lie one above the other on the side of a hill, and are so constructed that when the water in the upper one has reached a certain height it flows into the second and thence into the third. Small aqueducts lead from each of these cisterns to a main one that conducts the water to Jerusalem. These pools are now almost as perfect as when they were built.

To these Solomon refers as "great works." Eccles. ii. 4, 6.

2.—The Pool of Siloam, or *Siloah*, (Neh. iii. 15,) is at the foot of Mount Sion, in the Valley of Jehoshaphat. The water falls into a small basin, through a subterranean channel from another fountain higher up the valley, now called the *Fountain of Mary*, or, *the Virgin*.

Our Saviour directed the blind man, whose eyes He had anointed with clay, to wash them in this pool. John ix. 7.

3.—The Pools of Gihon, see the *Valley of Gihon*.

4.—The Pool of Bethesda, situated just within the wall of the N.E. corner of Mount Moriah, near the Sheep Market. It was built around with porches, five in number, for the accommodation of the sick. John v. 2, 3.

An angel visited this pool periodically. (John v. 4.) Here Our Saviour cured the impotent man who had been ill 38 years. John v. 5-9.

5.—Jacob's Well in the Plain of Moreh.

Here our Saviour conversed with the Samaritan woman. John iv. 5, 6.

6.—The Well of Beersheba, in the South of Palestine, within the territory of the Philistines.

Dugged by Abraham when he made a covenant with Abimelech. (Gen. xxi. 22-31.) Re-dug by Isaac. Gen. xxvi. 18.

7.—The Fountain of Elisha, near the site of ancient Jericho.

Elisha healed the water of this spring. 2 Kings ii. 19-21.

8.—Pool of Gibeon, see the *Valley of Gibeon*.

A mortal skirmish took place here. 2 Sam. ii. 12-16.

NOTE.—In addition to these there are Medicinal warm springs on the east shores of the Dead Sea, and the banks of the river Hieromax.

IX. CLIMATE, SEASONS, FERTILITY, AND PRODUCTIONS.

CLIMATE.

No country in the world of the same size possesses greater variety of climate than Palestine. This is

caused by the inequalities of the surface and the nature of the soil. The coasts and plains are hot, while the mountainous districts are cold.

SEASONS.

The year consists really of *two* seasons, but it is convenient to divide it into *six*, according to the promise made to Noah. Gen. viii. 22; Deut. xi. 10-12.

- | | | |
|----------------------------|---|---|
| I. Wet, Cold Season | { | 1. " <i>Seedtime</i> ."
2. " <i>Winter</i> ."
3. " <i>Cold</i> ." |
| II. Dry, Hot Season | { | 4. " <i>Harvest</i> ."
5. " <i>Heat</i> ."
6. " <i>Summer</i> ." |

1. "*Seedtime*." This lasts two months, October and November, and is introduced by the autumnal or "*former rain*," which comes from the west, and commences *gradually*. This season was so called because the husbandman began to plough the ground and sow the seed at this time.

2. "*Winter*." This, which is not severe, lasts two months, December and January. Snow falls, but seldom lies on the ground, except on the mountains. Thunder and lightning are common at this season, especially in the plains and valleys. Now the penetrating north wind is felt.

3. "*Cold*." This is a continuation of "*Winter*," and lasts two months, February and March. The rain continues, but in small quantities. The corn has now attained its full height.

4. "*Harvest*." This, similar to our summer, lasts two months, April and May, and is introduced

by the spring or "latter rain," which forwards the ripening crops. (James v. 7; Prov. xvi. 15.) The "Barley Harvest" takes place in April, and the "Wheat Harvest" in May and June, according to the locality; the hilly districts being later. *There is no rain after this till the "former rain" in October.* Prov. xxvi. 1; 1 Sam. xii. 17, 18.

5. "Heat." This lasts two months, June and July, during which the heat increases. The nights are now so warm the people sleep in the open air on the roofs of the houses. The vintage commences in July and continues till September.

6. "Summer." This lasts two months, August and September. The heat is now oppressive in the valleys. The elevated tracts, like Hebron and Jerusalem, are not so hot, except when the south wind (Sirocco) blows. (Luke xii. 55.) The *total* absence of rain during the dry season causes all nature to look forward with longing for the return of the rainy season. The want of rain is, in some degree, compensated for by very heavy *dews*. On account of their great importance they are often mentioned in the Bible. (Ps. cxxxiii. 3; Gen. xxvii. 28; Deut. xxxiii. 13, 28.) The *absence* of dew was regarded as a *curse*. 2 Sam. i. 21.

FERTILITY.

The soil was rich, and fully realised the glowing description given of it by Moses. (Deut. viii. 7-9.) Even now, under the dominion of the Turks, and peopled principally by Arabs, who care nothing for agriculture, some regions are highly fertile. The hand of cultivation and a wise government would still render it "the glory of all lands."

NATURAL PRODUCTIONS.

1. Vegetables.—Wheat, rye, barley, beans, cotton, and tobacco are cultivated in almost every district, rice along the shores of the Waters of Merom and the banks of the Upper Jordan. The white mulberry forms the riches of the Druses of Lebanon. The vineyards furnish red and white wines of excellent quality. Lemons, water-melons, and cucumbers are abundant about Shechem and Jaffa. Dates and pomegranates are common in the vicinity of Gaza. Wild bees live in hollow trees and rocky clefts, and yield such an abundance of honey that the poorer classes use it as a common article of food. Besides these, there are olive, fig, and palm trees, also orchards of orange and lemon trees.

2. Animals.—Domestic animals, such as oxen, sheep, goats, camels, and asses, formed a very important part of the wealth of the Jews. The asses were of a breed far superior to any in this country. The camel used is the Arabian, known as the *Dromedary*, distinguished from the Bactrian camel by having only one hump. It is a finer and swifter animal. Of wild animals the lion and bear were at one time common, (1 Sam. xvii. 34 ; 1 Kings xiii. 24 ; 2 Kings ii. 24,) but they are now unknown. The leopard infests the wooded ranges of Lebanon. The hyæna and jackal are found chiefly in the valley of the Jordan. Wild boars are often seen on Tabor and Little Hermon. The gazelle is not uncommon in Palestine. Its graceful shape and lustrous eyes are often alluded to by eastern poets. It is called the hind or wild roe in the Bible. (2 Sam. ii. 18.) It was the standard of Naphtali. Vultures, eagles, and game abound.

3. Minerals.—We have little information on this.

point. Moses (Deut. viii. 9) calls it "a land whose stones are iron, and out of whose hills thou mayest dig brass." By brass (1 Chron. xviii. 8) however is meant *copper*, as there is no such thing in nature as a *brass* mine. Coal has been recently found in the mountains of Lebanon. The Sacred Writings prove that the Jews were acquainted with various kinds of precious stones, and the geological character of the mountains gives reason to believe that the topaz, emerald, several varieties of rock crystal, and also the finer jaspers existed.

X. DIVISIONS.

I. ANCIENT INHABITANTS and BORDER NATIONS.

Palestine was originally peopled by the *eleven* sons of Canaan, the fourth son of Ham, from each of whom descended a distinct nation. Moses writes :—

"And Canaan begat *Sidon*, his firstborn, and *Heth*. And the *Jebusite*, and the *Amorite*, and the *Girgashite*, and the *Hivite*, and the *Arkite*, and the *Simite*, and the *Arvadite*, and the *Zemarite*, and the *Hamathite* : and afterwards were the families of the Canaanites spread abroad. And the border of the Canaanites was from *Sidon*, as thou comest to *Gerar*, unto *Gaza* ; as thou goest unto *Sodom*, and *Gomorrhah*, and *Admah*, and *Zeboim*, even unto *Lasha*." Gen. x. 15–19.

In the time of Abram (about 700 years after Canaan settled in the land) Palestine was occupied by *ten* nations. We read :—

"In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates : the *Kenites*, and the *Kenizzites*, and the *Kadmonites*, and the

Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. xv. 18-21.

Besides these nations there were others who either occupied a portion of Palestine or dwelt on the borders. Their respective locations are, as nearly as can be ascertained, indicated in the following table, of the seven nations particularly mentioned by Moses. (Deut. vii. 1.) It will be observed that six of them were situated in the "PROMISED LAND."

N O R T H.

<i>West of Jordan.</i>	<i>East of Jordan.</i>
1 Phœnicians, Sidonites or Sidonians	4 Maachathites
2 Hamathites	5 Geshurites
3 Sinites	6 Rephaims
	7 Kadmonites
	8 Girgashites

C E N T R E.

1 Canaanites	4 Zuzims or Zamzum-
2 Hivites or Avims	mims
3 Perizzites	5 Ammonites
	6 Amorites

S O U T H.

1 Jebusites	8 Moabites
2 Hittites	9 Kenizzites
3 Amorites	10 Emims
4 Philistines, Caph-	11 Midianites
torim, Cherethims	12 Edomites
or Cherethites	
5 Avims	
6 Amalekites	
7 Kenites	

IN THE NORTH.

1 Phœnicians, Sidonites, or Sidonians, descended from *Sidon* the eldest son of Canaan. They dwelt along the sea-coast North of Carmel, and between Lebanon and the sea.

Ancient Tyre and Sidon their chief cities. (Isa. xxiii.) A woman of this country besought our Saviour to cast a devil out of her daughter. Mark vii. 24-30. Their great commerce and utter destruction described. Ezek. xxvii.

2 Hamathites, descended from *Canaan's eleventh son*. They dwelt in the mountain pass between Lebanon and Anti-Lebanon.

Toi, king of Hamath, was on friendly terms with David. 2 Sam. viii. 9, 10.

3 Sinites, descended from *Canaan's eighth son*. Dwelt in Mount Lebanon.

4 Maachathites dwelt East and North of the sources of the Jordan.

Permitted to dwell in the land. (Josh. xiii. 13.) Their king assisted the Ammonites against David. 2 Sam. x. 6-8.

5 Geshurites dwelt about Mount Hermon.

Permitted to dwell in the land. Josh. xiii. 13.

6 Rephaims, ancient giants of Canaan, of whom there were several families. The *Rephaims* dwelt in the *North*, the *Zuzims* or *Zamzummims* in the *Centre*, and the *Emims* in the *South East* of Jordan. The *Avims* and *Anakims* dwelt in the *South* of the "Promised Land."

Og, king of Bashan, Goliath, Sippai, Lahmi, and others were of this race. Deut. iii. 11; 1 Chron. xx. 4-6. Defeated by Chedorlaomer and his allies respectively at Asheroth-Karnaim, Ham, and Shaveh-Keriathaim. Gen. xiv. 5. See also Deut. ii. 10, 11, 20-22.

7 Kadmonites dwelt about Mount Hermon, near to the Geshurites.

8 Girgashites, Gergesenes, (Matt. viii. 28,) or *Gadarenes*, (Mark v. 1,) dwelt on the East of the Sea of Galilee.

Here our Saviour cast devils out of two men. Matt. viii. 28-34.

IN THE CENTRE.

1 Canaanites occupied the central portion of the country between the Jordan and the Sea. Num. xiii. 29. There were two distinct tribes—those who inhabited the land before Abram's time; Gen. xii. 6; xiii. 7; and those expelled by Joshua.*

2 Hivites, or Avims, dwelt about Gibeon, and therefore called *Gibeonites*, also *Nethinims*. 1 Chron. ix. 2.

They craftily made a league with Joshua, for which they were condemned to be slaves. (Josh. ix: 3-21.) Famine sent upon Israel, because Saul slew the Gibeonites: they were avenged, and the famine ceased. 2 Sam. xxi. 1-9.

3 Perizzites, migratory, but generally dwelt South of the Hivites.

Early inhabitants. (Gen. xiii. 7.) Solomon completely subdued them. (1 Kings ix. 20, 21; 2 Chron. viii. 7, 8.) After the captivity the Israelites intermarried with them. Ezra ix. 1, 2.

4 Zuzims, or Zamzummims, see Rephaims.

5 Ammonites, or Ammanites, descended from *Ben-Ammi*, son of Lot. They dwelt in Gilead between the Jabbok and the Arnon, having dispossessed the Zamzummims. (Deut. ii. 19-21.) Their capital, *Rabbah*, was on the Jabbok.

* See Calmet's "Dictionary of the Holy Bible." Article, "Canaanites."

Defeated by Jephthah. (Judges xi. 32, 33.) By Saul, at Jabesh Gilead. (1 Sam. xi. 1-11.) David destroyed Rabbah. (1 Chron. xx. 1-3.) Miraculously cut off, with the Moabites, in the reign of Jehoshaphat. (2 Chron. xx. 1-25.) Prophecies against Rabbah and Ammon. Jer. xlix. 2, 3; Ezek. xxi. 20; xxv. 5; Amos i. 14.

6 Amorites, descended from *Canaan's fourth son*, originally dwelt between the Hittites and the Dead Sea. (Gen. xiv. 7.) Afterwards they invaded and took possession of the provinces belonging to *Moab*, (Num. xxi. 26,) and *Ammon*, (Judges xi. 22;) on the East of Jordan where they founded two large kingdoms; those of Og in Bashan, and Sihon in the South of Gilead. Deut. iii. 8-10.

Men of great stature and courage. Amos ii. 9. Moses seized their country because they refused to allow Israel to pass through it. Num. xxi. 21-35.

IN THE SOUTH.

1 Jebusites, descended from *Canaan's third son*, dwelt in the country about Jerusalem. Josh. xv. 63.

David conquered them and took their stronghold. 2 Sam. v. 6-9.

2 Hittites, descended from *Heth, Canaan's second son*, occupied the country about Hebron.

Abraham bought the cave of Machpelah from these people. (Gen. xxiii. 3-20.) Esau married two Hittite women. (Gen. xxvi. 34.) Uriah, whom David caused to be murdered, was a Hittite. 2 Sam. xii. 9.

3 Amorites already described.

4 Philistines, otherwise *Caphthorim*, *Philistim*, (Gen. x. 14,) *Cherethims*, (Ezek. xxv. 16,) and *Cherethites*, (1 Sam. xxx. 14,) descended from *Mizraim*, occupied the S.W., from which they first expelled

the *Avims* or *Avites*, (Deut. ii. 23.) This district called *Philistia*. (Psalm lx. 8; lxxxvii. 4; cviii. 9.) A powerful and warlike people, and among the most formidable of Israel's enemies. They had attained great importance in the time of Saul, but were subdued by David. (2 Sam. v. 17–25.) Having remained in subjection 246 years, they revolted in the reigns of *Jehoram*, (2 Chron. xxi. 17,) *Uzziah*, (2 Chron. xxvi. 6, 7,) and *Ahaz*, (2 Chron. xxviii. 16–19,) to be again subdued by *Hezekiah*, (2 Kings xviii. 8.) They regained their liberty under the later kings of Judah, to be finally conquered by the Asmoneans.

N.B.—Caphtor has been supposed to be Crete or Cyprus; but in all probability it was one of the islands of the Nile.

Abram sojourned in their land. (Gen. xxi. 34.) From envy toward Isaac they filled up the wells Abram had dug. (Gen. xxvi. 14, 15.) Instances recorded of their conflicts with Israel. (1 Sam. iv., v., vii., xvii.; 2 Sam. v., viii. xxiii., &c.) Subjects of many prophecies. Jer. xlvii.; Ezek. xxv. 15–17; Amos i. 6–8; Zech. ix. 5, 6; Zeph. ii. 5.

5 *Avims* and *Anakims*, see “Rephaims.”

6 *Amalekites*, an ancient people, (Num. xxiv. 20,) said to be descended from *Ham*, and not from Esau's grandson Amalek.* They dwelt South of the Philistines, and were the most inveterate enemies of the Israelites. They had few cities: one only is mentioned, (1 Sam. xv. 5,) dwelling chiefly in tents. Often confederate against Israel, *e.g.*, with *Ammonites*, (Ps. lxxxiii. 7;) *Midianites*, (Judges vii. 12,) and *Moabites*, Judges iii. 12, 13.

* See Calmet's “Dictionary of the Holy Bible.” Article, “Amalekites.”

They attacked Israel at Rephidim, near Sinai, and were doomed to destruction. (Exod. xvii. 8-16.) The sentence repeated by Balaam as a prophecy. (Num. xxiv. 20.) The sentence renewed on entering Canaan, (Deut. xxv. 19,) and executed 1st by *Joshua*, (Exod. xvii. 13,) 2nd by *Gideon*, (Judges vii. 12-25,) 3rd by *Saul* and *Samuel*, (1 Sam. xv. 1-9, 32, 33,) 4th by *David*, (1 Sam. xxx. 1-20 ; 2 Sam. viii. 9-18,) and completed by the *Tribe of Simeon*, 1 Chron. iv. 42, 48.

7 Kenites, descended from Jethro, dwelt West of the Dead Sea, and extended themselves into Arabia Petræa.

Moses invited Hobab, son of Jethro, to go to Canaan, which offer was accepted. (Compare Num. x. 29-32 with Judges i. 16.) When the Amalekites were destroyed the Kenites were spared. 1 Sam. xv. 6.

8 Moabites, descended from Lot, dwelt S.E. of the Dead Sea. They dispossessed the *Emims*, (Deut. ii. 9-11,) and were in turn displaced themselves. See "Amorites."

Moses died in the land of Moab. (Deut. xxxiv. 5.) Balak tried to induce Balaam to curse Israel. (Num. xxiii. 7.) Eglon oppressed Israel, and was slain by Ehud. (Judg. iii. 12-30.) Baal-peor and Chemosh were the false gods of Moab. (Num. xxv. 1-3 ; 1 Kings xi. 7-38.) David subdued Moab. 2 Sam. viii. 2. Ruth was a Moabitess. Ruth iv. 5.

9 Kenizzites, an ancient people of Canaan who dwelt S.E. of the Dead Sea.

Their land promised to Abraham. Gen. xv. 18-21.

10 Emims, a giant race. See "Rephaims."

11 Midianites, descended from Midian, son of Abraham and Keturah, (Gen. xxv. 1, 2,) dwelt S.E. of the Dead Sea. They afterwards spread further South, Exod. ii. 15.

Midianitish merchants bought Joseph. (Gen. xxxvii. 28-36.) Moses married the daughter of Jethro. (Exod. ii. 21.) Destroyed by Phinehas. (Num. xxxi. 1-13.) Miraculously defeated by Gideon. Judg. vi., vii., viii.

12 Edomites descended from Esau, dwelt West of the Midianites, being separated from them by Mount Hor or Seir, and extended to the Red Sea. They displaced the Horim. Deut. ii. 12.

They refused Israel a passage. (Num. xx. 14-21.) Israel not permitted to abhor them. (Deut. xxiii. 7.) Wars with Israel common. (2 Kings viii. 20-22; xiv. 10.) The gods of Edom often a snare to Israel. (2 Chron. xxv. 20.) They were conquered by David, thus fulfilling Isaac's prophecy. Compare Gen. xxvii. 29, with 2 Sam. viii. 14.

II. AMONG THE TWELVE TRIBES.

NORTH.

<i>West of Jordan.</i>	<i>East of Jordan</i>
Asher	
Naphtali	
Zebulon	Manasseh (half)
Issachar	

CENTRE.

Manasseh (half)	Gad
Ephraim	

SOUTH.

Benjamin	
Judah	
Dan	Reuben
Simeon	

The twelve tribes of Israel were named after ten of the sons of Jacob and the two sons of Joseph. The tribe of Levi being set apart to minister about holy things, had no portion of the land. (See Deut. x. 8, 9; xviii. 1; Josh. xiii. 33; Num. xxxv. 1-8.)

In order that they might have a habitation, forty-eight cities, with a portion of land to each, scattered throughout the country, were assigned to them. (Josh. xxi. 1-41.) Thirteen of these cities were called *sacerdotal*, because they were set apart for the children of Aaron, the Priests. It is remarkable that these thirteen cities were in the tribes of Judah, Simeon, and Benjamin, and therefore were in the district which adhered to the worship of God at Jerusalem on the revolt of the ten tribes.

Besides these there were six "Cities of Refuge," which were also *Levitical* cities. The cities of refuge were **Hebron**, in Judah; **Shechem**, in Ephraim; and **Kedesh**, in Naphtali, on the west of the Jordan; and **Bezer** in Reuben; **Ramoth-Gilead**, in Gad; and **Golan**, in the half tribe of Manasseh on the east. (Josh. xx. 7, 8.) The design of their appointment was that the slayer who killed any person *unawares*, might flee to them for refuge from the "avenger of blood." Josh. xx. 3.

III. INTO THE TWO KINGDOMS OF JUDAH AND ISRAEL.

After the death of Solomon ten Tribes revolted and formed the *Kingdom of Israel*. The two tribes of Judah and Benjamin remained faithful to the house of David and formed the *Kingdom of Judah*.

The boundary line between the two kingdoms ran *through* the territory of Benjamin, for we find Bethel and Ramah belonged to the Kingdom of Israel. (Compare Josh. xviii. 22-25, with 1 Kings xii. 29; xv. 17.) The Kingdom of Judah included portions of the tribes of Simeon and Dan. (Compare Josh.

xix. 2-5, with 1 Sam. xxvii. 6 ; and 1 Kings xix. 3.) *Its area was less than that of the counties of Northumberland and Cumberland.*

The capital of the Kingdom of Judah for all purposes was *Jerusalem*. The religious capitals of the Kingdom of Israel were *Bethel* and *Dan*; the political capital was at first *Shechem*, (1 Kings xii. 25,) afterwards *Tirzah*, (1 Kings xvi. 8, 15, 23,) and finally *Samaria*, 1 Kings xvi. 24-29.

IV. AT THE RETURN FROM THE CAPTIVITY.

The country at this time formed only an insignificant portion of one of the divisions of the Persian Empire. It is not mentioned by name, but its governors are described as "governors on this side (or beyond) the River,"—i.e., the River Euphrates. See Ezra v. 3-6 ; vi. 6 ; Neh. ii. 7.

The ancient division of the land according to Tribes was not renewed, the Jews who returned belonged chiefly to the families of Judah and Benjamin, (Ezra i. 5.) Those members of other tribes who came up in their company settled with them. The cities of Samaria were occupied by a Gentile race, (Ezra iv. 9, 10,) descended from those people who had been brought thither by the King of Assyria. See 2 Kings xvii. 24.

These strangers, at first idolaters, learned something of the true God, and hence it resulted that a system of religion arose among them in which His worship was associated with that of idols. (See 2 Kings xvii. 25-41.) An inveterate hatred gradually grew up between the Jews and these Gen-

tile Samaritans, and was at length carried to such a degree that they would have no dealings one with the other. John iv. 9.

V. IN THE TIME OF OUR SAVIOUR.

The Romans obtained complete possession of the country about 50 years before the birth of Our Saviour. They adopted a division which had originated some time before, under the kings of Syria, who had also had possession of it. It consisted of Provinces subdivided into minor governments as follows :—

ON THE WEST SIDE OF JORDAN.

<i>Tribes</i>	<i>Provinces</i>	<i>Subdivisions</i>
Asher	} Galilee	{ Upper or Northern Galilee
Naphtali		
Zebulon		{ Lower or Southern Galilee
Issachar		
Manasseh (half)	} Samaria	
Ephraim		
Benjamin		
Judah	} Judea	{ Judea Proper
Dan		
Simeon		
		Idumea

ON THE EAST SIDE OF JORDAN.

<i>Tribes</i>	<i>Provinces</i>	<i>Subdivisions</i>
Reuben Gad Manasseh (half)	} Perea	{ Abilene Iturea Gaulonitis Auranitis Trachonitis Batanea Decapolis Perea Proper

Galilee was the Northern province of Palestine west of the Jordan : Upper Galilee was sometimes called *Galilee of the Gentiles*, (Matt. iv. 15,) because partly inhabited by Phœnicians and Arabs.

Samaria was the centre division between Galilee and Judea. Its name was derived from the chief city of the province, Samaria.

Judea was the Southernmost, largest, and most important of the provinces West of Jordan—the whole sometimes went under this name.

Idumea, when mentioned in the New Testament, refers to a district in the South of Judea, which had been overrun by the Edomites, and to which they gave their name.

Perea included the whole of Palestine East of the Jordan.

Abilene was the most Northern of the divisions of Perea, and was the tetrarchy mentioned by St Luke, over which Lysanias was governor. Luke iii. 1.

Iturea lies immediately South of Abilene. In the days of our Saviour it formed part of the tetrarchy of Philip, Herod's brother. Luke iii. 1.

Gaulonitis was a small district along the East shore of the Sea of Galilee.

Auranitis was a large territory East of Gaulonitis. Its name was given to it from Hauran, one of its chief cities, (Ezek. xlvii. 16–18.) It still retains the name of “the Hauran.”

Trachonitis lay east of Auranitis. After the death of Herod it was included in the government of Philip his son.

Batanea lay between Gaulonitis and the Jabbok.

Decapolis, (Matt. iv. 25,) a province containing *ten* cities. They were *Scythopolis* or *Bethshan*, (1 Sam. xxxi. 10,) *Raphana*, *Gerasa*, *Hippos*, *Dios*, *Pella*, *Gadara*, *Otopos*, *Damascus*, and *Philadelphia*, most of which are in the neighbourhood of the Sea of Galilee.

Perea Proper comprised the country between the Jabbok and the Arnon.

VI. AT THE PRESENT TIME.

Palestine, at present, forms part of the Turkish province of Syria. It is divided into two *Pachalics* or *Eyalets*, Acre and Damascus.

The **Pachalic of Acre** comprehends most of Galilee and the country along the coast Southward to the border of Egypt.

The **Pachalic of Damascus** extends over all the Eastern part of Palestine, including the valley of the Jordan and the greater part of Judea. These are again subdivided into numerous small cantons or provinces.

XI. PRINCIPAL TOWNS.

TOWNS IN GALILEE.

Tribes.	Towns mentioned in the Old Testament.	Towns mentioned in the time of our Saviour.
Asher	Laish, Leshem or Dan <hr/> Accho Achzib Rehob	Ptolemais
	Abel-Beth-Maachah Hazor Kedesh	
Naphtali	Abel-Beth-Maachah Hazor Kedesh	Capernaum Chorazin Bethsaida Magdala
Zebulon	Jokneam Chinneroth, or Chinnereth	Cana Tiberias Nazareth
	Jezreel Shunem Bethshan Endor Megiddo	
Issachar		Nain

Dan, originally *Laish* or *Leshem*, was situated in the extreme North, near the sources of the Jordan.

Near Dan, Abraham overtook and defeated the four confederate kings, and rescued his nephew Lot and all the stolen property. (Gen. xiv. 1-16.) The Danites, finding their territory too small, sent a band of 600 warriors northwards, who captured Laish, a city of the Canaanites, and changed its name. They became idolaters. (Judges xviii.) Here Jeroboam set up one of the golden calves. 1 Kings xii. 25-33.

A S H E R.

Accho or *Ptolemais* stands at the Northern corner of the Bay of Acre, opposite Mount Carmel. Its harbour is one of the best in Palestine, though neither large nor deep. It is the key of the Holy Land.

About 100 B.C. it was repaired by the first Ptolemy, King of Egypt, whose name it bore for several centuries. It is usually known as *St Jean d'Acre*, and was so called because it was given by Richard Cœur de Lion to the Knights of St John of Jerusalem. During the Crusades it was the last place held by the Christian host in Palestine. Acre has become famous as a seat of war between France and England, when our countryman, Sir Sidney Smith, aided by the celebrated Pacha Djezzar, repulsed the French under Napoleon Buonaparte. At the division of the land, Accho was assigned to Asher, but they failed to drive out the old inhabitants. (Judges i. 31.) A church was early founded here, and visited by S. Paul. Acts xxi. 7.

Achzib, called by the Greeks *Ecdippa*, ten miles North of Acre. Not to be confounded with *Achzib in Judah*. Joshua xv. 44.

Asher failed to drive out the original inhabitants. Judges i. 31.

Rehob or **Beth-Rehob**, supposed to have stood ten miles East from Sidon.

The spies sent by Moses penetrated as far North as this city. (Num. xiii. 17-21.) Rehob was one of the forty-eight Levitical cities. Joshua xix. 28; xxi. 31.

NAPHTALI.

Abel-Beth-Maachah in the North part of the tribe.

Here Sheba who rebelled against David was beheaded. (2 Sam. xx. 1-22.) Taken by the king of Syria. (1 Kings xv. 20.) Afterwards by the king of Assyria. 2 Kings xv. 29.

Hazor was a chief city of the Canaanites, situated on the West side of the Waters of Merom.

Hazor was burned by Joshua after the defeat of Jabin and his allies. (Josh. xi. 10-14.) Afterwards re-built, and a second Jabin, King of Hazor, held Israel for a time in bondage from which they were delivered by Deborah and Barak. (Judges iv.) It was fortified by Solomon. (1 Kings ix. 15.) Taken by the Assyrians. 2 Kings xv. 29.

Kedesh or **Kedesh Naphtali**, on a hill a few miles South of Hazor.

A Levitical city, also a city of refuge. (Josh. xx. 7; xxi. 32.) Barak resided here when called to lead Israel against Jabin. (Judges iv. 6.) It was taken with Hazor, by Tiglath-pileser. 2 Kings xv. 29.

Capernaum situated on the North-west shore of the Sea of Galilee.

Because the usual place of our Saviour's residence during his ministry, called "His own City." (Matt. ix. 1.) He often taught in its synagogue and astonished those who heard him. (Luke iv. 31, 32.) The scene of many of our Lord's mighty works. Here He cured the Centurion's servant who was sick of the palsy, (Matt. viii. 5-13,) healed S. Peter's wife's mother of a fever, (Matt. viii. 14, 15,) and raised to life the ruler's daughter. (Mark v. 22-43.) The residence of S. Peter, (Matt. viii. 5, 14,) and S. Matthew. (Mark ii. 1, 14.) Subject of fearful denunciation. (Matt. xi. 21-24.) The site of Capernaum is now utterly unknown.

Chorazin, a few miles South of Capernaum on the sea shore.

Denounced for unbelief, with Capernaum and Bethsaida. Matt. xi. 20-24. Site unknown.

Bethsaida, a little South of Chorazin. Must not be confounded with another Bethsaida on the *East* of the Sea of Galilee. Site unknown.

The birthplace of S.S. Peter, Andrew, and Philip, (John i. 44,) and probably also of S.S. James and John. Matt. iv. 21.

Magdala, a little South of Bethsaida. Matt. xv. 39.

The birthplace of Mary Magdalene. Luke viii. 2.

ZEBULON.

Jokneam, or "*Jokneam of Carmel*," (Joshua xii. 22,) about ten miles South of Acre.

Its king slain by Joshua, (Joshua xii. 22,) and the town afterwards given to the Levites. Joshua xxi. 34.

Chinneroth or **Chinnereth**, an ancient city at the South-west of the Sea called after its name.

Cana of Galilee, to distinguish it from another Cana situated on the side of a hill, 12 miles West of Magdala.

The scene of our Saviour's first miracle. (John ii. 1-11.) Here the nobleman applied to our Saviour to heal his son. (John iv. 46-54.) The birthplace of Nathanael. John xxi. 2.

Tiberias, on the South-west shore of the sea called after its name. Built by Herod Antipas, who named it in honour of the reigning emperor. On the fall of Jerusalem it became the principal seat of Jewish learning, and possessed a celebrated rabbinical college. The Sanhedrim also met here. The college still exists.

Little mentioned in Scripture. John vi. 23.

Nazareth, six miles West from Tabor, built on the brow of a hill, (Luke iv. 29,) having mountains on all sides. In the Latin Convent here, and on the spot, it is said, where the Archangel appeared to the Virgin Mary, is erected the Church of the Annunciation, which, next to that of the Holy Sepulchre, at Jerusalem, is the finest in the Holy Land.

Here the Annunciation was made. (Luke i. 26-33.) Here our Saviour lived in subjection to His earthly parents for nearly thirty years. (Matt. ii. 19-23; Luke ii. 51.) On this account He is called "Jesus of Nazareth." (Mark xvi. 6.) The inhabitants once attempted to kill our Saviour. Luke iv. 16-30.

ISSACHAR.

Jezreel, near the East extremity of the plain, to which it gave its name.

It formed part of Ishbosheth's kingdom in opposition to David's. (2 Sam. ii. 8-10.) Ahab to improve his palace grounds obtained Naboth's vineyard. (1 Kings xxi.) Here the wicked Queen Jezebel was killed. (2 Kings ix. 30-37.) Denounced. Hosea i. 4, 5.

Shunem, five miles South of Mount Tabor.

Here the Philistines encamped on the eve of Saul's last battle. (1 Sam. xxviii. 4.) The residence of the widow to whom Elisha showed kindness. 2 Kings iv. 1-37.

Beth-shan or *Beth-shean*, an ancient city, at the Eastern opening of the Plain of Jezreel, about two miles from the Jordan. It was called *Scythopolis* by the Greeks after the Captivity. Although in Issachar, it belonged to the half tribe of Manasseh. Judges i. 27.

After the battle of Gilboa, the bodies of Saul and his sons were exposed here till removed by the men of Jabesh-Gilead. 1 Sam. xxxi. 7-13.

Endor, four miles South of Tabor. Like Beth-shan, it belonged to Manasseh. Joshua xvii. 11.

Here Saul consulted the witch the night before his death. (1 Sam. xxviii. 7-25.) Near this town Jabin's army was defeated. Psalm lxxxiii. 9, 10.

Megiddo, near the western limit of the Plain of Jezreel. Like Beth-shan and Endor, it belonged to Manasseh. Joshua xvii. 11.

Near this city Abaziah, king of Judah, was slain by Jehu. (2 Kings ix. 27-29.) Here also Josiah was killed by Pharaoh-Necho, king of Egypt. (2 Kings xxiii. 29, 30 ; 2 Chron. xxxv. 20-24. *Taanach* was near to Megiddo. Josh. xii. 21 ; 1 Kings iv. 12.

Nain, seven miles South-east of Nazareth.

Here our Saviour raised to life the widow's son. Luke vii. 11-18.

TOWNS IN SAMARIA.

Tribes.	Towns mentioned in the Old Testament.	Towns mentioned in the time of our Saviour.
Manasseh (half)	Dothan Bezek Thebez Zererath, or Zaretan Ophrah Abel-Meholah Dor Tirzah Ibleam	Knou Cæsarea
Ephraim	Samaria Shechem Shiloh Timnath-Serah Bethel Beth-horon Gezer Baal-Shalisha Bochim	Samaria Sychar Antipatris Ephraim Sharon

MANASSEH (Half.)

Dothan, in a narrow pass in the mountains of Gilboa, twelve miles North of Samaria.

Here Joseph's brethren sold him to the Ishmaelites. (Gen. xxxvii. 12-28.) The Syrian troops sent to take Elisha were smitten with blindness. 2 Kings vi. 18-18.

Bezek, seven miles South-west of Dothan.

Here, after the death of Joshua, the men of Judah slew 10,000 men, and requited the barbarity of Adoni-bezek, the king. (Judges i. 4-8.) Saul numbered the people here prior to the overthrow of the Ammonites who had besieged Jabesh-Gilead. 1 Sam. xi. 8.

Thebez, a little North-east of Shechem.

Abimelech took this place, but was killed by a piece of millstone which a woman threw upon his head from the tower. Judges ix. 50-55.

Zerether or **Zaretan**, in the valley of the Jordan.

Thither a portion of the Midianitish army fled before Gideon. (Judges vii. 19-23.) When the Israelites crossed the Jordan the northern waters "stood and rose up upon an heap" near this place. Joshua iii. 14-17.

Ophrah of the **Abi-ezrites**, to distinguish it from Ophrah in Benjamin, lies a little South-west from Zaretan.

Here an angel appeared to Gideon, and appointed him to deliver Israel from the Midianites. (Judges vi. 22, 23.) Here Gideon built an altar. (Judges vi. 24.) At Ophrah Gideon died and was buried. Judges viii. 32.

Abel-Meholah in the valley of the Jordan.

Thither a portion of the Midianitish army fled before Gideon. (Judges vii. 22.) The birthplace of Elisha. 1 Kings xix. 16.

Dor, on the Mediterranean coast.

The people of this town formed part of the army which Joshua overthrew at the Waters of Merom. Joshua xi. 1-9.

Tirzah, seven miles North of Shechem, a very beautiful spot, (Song of Solomon vi. 4,) and the second capital of the kings of Israel.

Its king slain by Joshua. (Joshua xii. 24.) Here Jero-boam, (1 Kings xiv. 17,) Baasha, (1 Kings xv. 21,) Elah, (1 Kings xvi. 8,) and Zimri, (1 Kings xvi. 15,) all reigned. Omri reigned here six years, and then he built and removed to Samaria. 1 Kings xvi. 23, 24.

Ibleam, on the confines of Issachar, Joshua xvii. 11; Judges i. 27.

Near this town Ahaziah received his death wound. 2 Kings ix. 27.

Ænon, on the Jordan, near Salem.

Here John baptized many, John iii. 23.

Cæsarea, of Palestine, (to distinguish it from Cæsarea Philippi,) on the coast of Manasseh, but belonged to Judea. It was thirty-six miles South of Acre. Herod the Great enlarged and beautified it at his own cost, and called it after his patron Augustus Cæsar. All the buildings were of marble; and the port was made a safe station against all winds and weather, by means of a breakwater, which was considered one of the most extraordinary works of the age.

Here Cornelius, the first Gentile convert, lived. (Acts x.) Here lived Herod Agrippa I., son of Aristobulus, and grandson of Herod the Great, who was eaten of worms. (Acts xii. 19-23.) Here also dwelt Philip. (Acts xxi. 8.) Here also S. Paul was imprisoned and tried before Felix, Festus, and Herod-Agrippa II. Acts xxiii. 23, 24; xxiv. 27; xxv.; xxvi.

EPHRAIM.

Samaria, built on the top of a hill in North Ephraim, by Omri. (1 Kings xvi. 23, 24.) It was made the capital of the Ten Tribes, (1 Kings xvi. 29,) and remained such till the captivity.

Unsuccessfully besieged by Benhadad in the reign of Ahab. (1 Kings xx. 1-21.) Again besieged by him in the reign of Jehoram, when it was saved by a miracle. (2 Kings vi. 24-29; 2 Kings vii. 1-14.) Taken by Shalmanezzer after a siege of three years, and the inhabitants carried into captivity. (2 Kings xvii. 5, 6.) B.C. 720. Here Philip the deacon preached. (Acts viii. 5-7.) The residence of Simon the sorcerer. Acts viii. 8-25.

Shechem, Shalem, Sichem, or Sychar, situated in the Plain of Moreh. It is one of the largest and most pleasant towns in Palestine, and now called **Nablous**. Justin Martyr, who suffered at Rome, A.D. 163, was a native of Shechem.

It existed in the days of Abram. (Gen. xii. 6.) Near it Jacob bought a "parcel of ground." (Gen. xxxiii. 18-20.) It was bestowed on the Levites, and appointed a "City of Refuge." (Joshua xx. 7.) Here Joshua assembled all the tribes just before his death. (Joshua xxiv. 1-28.) Here Joseph's bones were buried. (Joshua xxiv. 32.) Here Abimelech was made king. (Judges ix. 1-6.) After reigning three years the people revolted, whereupon Abimelech razed the city. (Judges ix. 22-45.) It was afterwards rebuilt, and was the scene of Rehoboam's coronation. (1 Kings xii. 1.) After the secession of the ten tribes it became the capital of the kingdom of Israel. (1 Kings xii. 25.) After the Captivity it was the chief town of the Samaritans. Here our Saviour talked with the woman of Samaria. (John iv. 1-26.) The people welcomed our Saviour. John iv. 39-42.

Shiloh, an ancient city, on a hill ten miles South of Shechem.

Here the Tabernacle was set up, and the land finally divided by Joshua. (Joshua xviii. 1-10.) The Tabernacle and

Ark remained here till the battle of Ebenezer. (1 Sam. iv.) Here Samuel was dedicated to the Lord. (1 Sam. i. 24-28; ii. 11, 18, 19.) From the time the ark was removed, Shiloh lost its importance. (Jer. vii. 12; xxvi. 6; Ps. lxxviii. 60.) The residence of Ahijah the prophet. 1 Kings xi. 29; xiv. 2.

Timnath-Serah, sixteen miles West from Shiloh on the North side of the hill Gaash.

The inheritance of Joshua. He built the city, and lived and died there. Joshua xix. 49, 50; xxiv. 30.

Bethel, Luz. (Gen. xxviii. 19.) Beth-aven, (Hosea iv. 15,) twelve miles North of Jerusalem, and a border town of Ephraim.

Name changed by Jacob. (Gen. xxviii. 16-22.) One of the seats of Jeroboam's idolatry, and where he was rebuked for his sin. (1 Kings xii. 25-33; xiii. 1-10.) Taken from Jeroboam by Abijah, king of Judah, (2 Chron. xiii. 19,) and remained some time in the hands of his successors; for Josiah brake down the altar and burned the groves. (2 Kings xxiii. 15-25.) Here Elisha was mocked. (2 Kings ii. 23, 24.) Denounced. Amos v. 5.

Beth-horon, on the South border of Ephraim.

Two cities of this name, built by Sherah. (1 Chron. vii. 24.) Improved and fortified by Solomon. (2 Chron. viii. 5.) Memorable in connexion with Joshua's discomfiture of the allied kings, and the deliverance of the Gibeonites. Joshua x. 1-27.

Gezer, between Beth-horon and the Great Sea.

Horam, its king, aided Lachish, and was smitten by Joshua. (Joshua x. 33.) Pharaoh subdued the people, burned the town, and gave it to his daughter, whose husband, Solomon, rebuilt it. 1 Kings ix. 15-17.

Baal-Shalisha, or *Shalisha*.

Here Saul sought his father's asses. (1 Sam. ix. 4.) A man of this place brought Elisha twenty loaves, with which he fed one hundred men. 2 Kings iv. 42-44.

Bochim, (*weepers*,) near Shiloh.

Here the angel of God rebuked the people for their disobedience. Judges ii. 1-5.

Antipatris, twenty-two miles South-east from Cæsarea, an ancient town, rebuilt by Herod the Great, and named in honour of his father, Antipater.

Here S. Paul rested on his way from Jerusalem to Cæsarea. Acts xxiii. 31.

Ephraim, between Shiloh and Bethel, near to the Jordan.

To this town our Saviour retired after the raising of Lazarus. John xi. 54.

Sharon, or *Lasharon*, near Lydda.

Its king smitten by Joshua. (Joshua xii. 18.) The inhabitants "turned to the Lord" after S. Peter had healed Æneas. Acts ix. 32-35.

TOWNS IN JUDEA.

Tribes.	Towns mentioned in the Old Testament.	Towns mentioned in the time of Our Saviour.
Benjamin	Jerusalem Mizpeh Gibeon Ramah Gibeah Michmash Ai Gilgal Jericho Anathoth Bethlehem, Bethshemesh, Libnah, Kirjath-jearim, Eglon, Azekah, Lachish, Shochoh, Maon, Adullam, Hebron, Makkedah, Engedi, Kadesh-Barnea	Jerusalem Ramah Bethany Bethphage Emmaus Jericho Bethlehem
Judah		
Dan	Joppa Lod Ajalon	Joppa Lydda Arimathea
Simeon	Beersheba Gerar	

BENJAMIN.

Jerusalem, Salem, (Gen. xiv. 18,) *Jebusi*, (Joshua xviii. 28,) or *Jebus*, (1 Chron. xi. 4,) was built on the four hills *Acra*, *Zion*, *Bezetha*, and *Moriah*, on the last named stood the Temple. It was situated on the southern frontier of Benjamin, and surrounded on all sides except the North-west by deep valleys and encompassed by mountains. Psalm cxxv. 2.

Founded by Melchizedek, and called Salem, *peace*. About a century after it was captured by the Jebusites, who extended the walls and fortified Mount Zion, and called it *Jebusi* or *Jebus*. Though allotted to Benjamin (Joshua xviii. 28) Judah first took it, (Judges i. 8 ;) but it was not entirely conquered (Josh. xv. 63) till the reign of David, who expelled the Jebusites, enlarged its bounds, and made it his capital, (2 Sam. v. 6-9 ; 1 Chron. xi. 4-9.) Here Solomon, on the spot where Isaac was offered, (Gen. xxii. 2,) and where David reared an altar that the plague might be stayed, (2 Sam. xxiv. 18-25 ; 1 Chron. xxi. 18-30,) erected the Temple,* (1 Kings vi. ;) and Jerusalem reached the zenith of its prosperity, (1 Kings x.) David wished to build the Temple, (2 Sam. vii. 1-17,) but was not allowed, being a man of blood. (1 Chron. xxii. 8.) The Temple was plundered *five* times :—

1st, By *Shishak* in the reign of Rehoboam, (1 Kings xiv. 25-28 ;)

2ndly, By *Jehoash*, King of Israel, (2 Kings xiv. 13, 14 ;)

3rdly, By *Ahaz* to satisfy Tiglath-pileser, (2 Kings xvi. 17, 18 ;)

4thly, By *Hezekiah* to bribe Sennacherib, (2 Kings xviii. 13-16 ;)

5thly, By *Nebuchadnezzar*, who afterwards destroyed it and carried the people into captivity. (2 Chron. xxxvi. 5-21.)

After seventy years' captivity the Jews returned, by permission of Cyrus, under Zerubbabel, Haggai, and Jeshua, and rebuilt the Temple. (See the Book of Ezra.) It took

* Some idea of the magnificence of the Temple may be formed by remembering that 200,000 men were employed at its construction, which occupied seven and a half years, and that it cost above £800,000,000 sterling. At its dedication no less than 22,000 oxen and 120,000 sheep were sacrificed.

twenty-one years in rebuilding ; was twice as large as the first Temple ; but lacked :—

- 1st, The Ark of the Covenant ;
- 2nd, The Shechinah ;
- 3rd, The holy fire to consume the sacrifices ;
- 4th, The Urim and Thummim ;
- 5th, The Spirit of Prophecy ; and
- 6th, The Anointing Oil.

After this Jerusalem was successively in the hands of Alexander, the Syrian kings, and the Maccabees, till about B.C. 40, when it was taken by the Romans and bestowed on Herod the Great. The second Temple was plundered by Antiochus Epiphanes, and its worship suspended for three years. Worship was restored by Judas Maccabeus, and the Temple subsequently repaired and beautified by Herod, the work occupying forty-six years. (John ii. 20.) *The presence of our Saviour in this Temple*, (though it was vastly inferior to the first,) explains Haggai ii. 9. A.D. 70 the Jews rebelled, and the town was besieged by Vespasian and his son Titus, and utterly destroyed, thus fulfilling our Saviour's prophecies, (Matt. xxiv. 2 ; Luke xix. 43, 44.) In this dreadful siege, which commenced at the Feast of the Passover and lasted six months, 1,100,000 persons perished, and 87,000 were taken captives. After this the Jews were scattered all over the world, and have never since had a country of their own, but remain to this day an awful witness of their sin in rejecting their Messiah, (Matt. xxi. 33 ; Luke xx. 9,) and of the fulfilment of their own dreadful imprecation. Matt. xxvii. 25.

Modern Jerusalem occupies nearly the same site as the former city, and has a population of about 15,000. The Mosque of Omar, built on the site of the Temple, is the finest structure in the Ottoman Empire. Near the centre of the city is the Church of the Holy Sepulchre said to be built over the spot where our Saviour was crucified and buried. The possession of this church was one of the great objects contemplated by the Crusades.

Ramah, six miles North-west of Jerusalem. Judges xix. 13.

Elkanah and Hannah dwelt here, as also did Samuel, (1 Sam. i. 1, 2, 19, 20 ; vii. 16, 17 ; viii. 4,) and here Samuel was buried. (1 Sam. xxv. 1.) Baasha seized and endeavoured to fortify this town in order to prevent communication between Israel and Judah. (1 Kings xv. 17 ; 2 Chron. xvi. 1.) Nebu-

Mar-adan made it a depôt for Hebrew prisoners before removing them to Babylon. (Jer. xl. 1.) The lamentation over the slaughter of the Holy Innocents is represented as so great as to reach even to Ramah. Jer. xxxi. 15; Matt. ii. 18.

Bethany, on the East slope of the Mount of Olives, about two miles from Jerusalem.

The residence of Lazarus whom our Saviour raised from the dead. (John xi.) Here also lived Simon the leper, (a Pharisee,) in whose house the woman anointed our Saviour with ointment of spikenard. (Matt. xxvi. 6-13; Mark xiv. 3.) Here our Saviour resided during Passion Week. (Matt. xxi. 17; Mark xi. 11.) The scene of our Lord's Ascension. (Luke xxiv. 50, 51.)

Bethphage, on the Mount of Olives, East of Bethany.

From this village our Saviour sent His disciples to fetch the ass with its foal from Bethany, that He might ride into Jerusalem according to the prophecy. (Zech. ix. 9; Matt. xxi. 1-11.) It was on this journey that our Saviour wept over Jerusalem and lamented its approaching destruction. Luke xix. 41-44.

Emmaus, seven and a-half miles North-west from Jerusalem.

Here our Saviour revealed Himself after His resurrection. Luke xxiv. 13-35.

Mizpeh, six miles West from Jerusalem. There was another Mizpeh on the East of Jordan.

Here Samuel held a solemn assembly after the ark was settled at Kirjath-jearim. (1 Sam. vii. 1-6.) Another assembly here when Saul was chosen king. 1 Sam. x. 17-25.

Gibeah of Saul, five miles North of Jerusalem.

Saul's birth-place and residence. (1 Sam. x. 26.) Seven of Saul's sons were hanged here in return for his cruelty to the Gibeonites. 2 Sam. xxi. 1-9.

Gibeon, between Jerusalem and Ramah. It had dependent cities named *Chephirah*, *Beeroth*, and *Kir-*

jath-jearim, (Joshua ix. 17;) the last two were in Judah. Gibeon was a royal city. Joshua x. 2.

Its inhabitants craftily made a league with Joshua, and were condemned to perpetual slavery. (Joshua ix. 3-27.) The five confederate kings, with their armies, destroyed by stones from heaven. On the occasion of this defeat the sun and moon stood still. (Joshua x. 1-14; Isa. xxviii. 21.) A sacerdotal city. (Joshua xxi. 17.) Here Abner, captain of Saul's host, was defeated. (2 Sam. ii. 12-17.) Here the Lord appeared to Solomon in a dream, and offered to give him what he should ask. 1 Kings iii. 5-15.

Michmash, a little North of Gibeah.

From this place Saul chose 2000 of his select band. 1 Sam. xiii. 2.

Ai, or Hai, five miles East of Bethel.

Abraham pitched his tent here both before and after going into Egypt. (Gen. xii. 8; xiii. 3.) Israel smitten here, but on a second trial the place was taken by stratagem, its king hanged, and the spoil given to the captors. Joshua vii. 1-5; viii. 1-29.

Gilgal, near to Jordan, two miles from Jericho.

The head-quarters of Israel till the land was subdued. The tabernacle also remained here until it was removed to Shiloh. Here Israel encamped on entering Canaan. Here also was set up a "Memorial;" circumcision was renewed; the passover kept; the manna ceased, and the "Captain of the Lord's host" appeared to Joshua. (Joshua iv.; v.) Samuel in his yearly circuits visited Gilgal. (1 Sam. vii. 16.) Here the kingdom was confirmed to Saul. (1 Sam. xi. 14, 15.) Here Saul committed his *two great offences*, by sacrificing before Samuel came; (1 Sam. xiii. 8-13;) and by sparing the Amalekites, for which he received sentence of rejection. (1 Sam. xv.) Here was a school of the prophets, and here Elijah resided. (2 Kings ii. 1.) Elisha also visited Gilgal. (2 Kings iv. 38.) Afterwards it became a seat of idolatry. Amos iv. 4; Hosea ix. 15; xii. 11.

Jericho, or City of Palm Trees, (Deut. xxxiv. 3,)

situated in the Plain eight miles from the Jordan. It was next to Jerusalem in importance.

The first city of Canaan which fell into the hands of the Jews. (Joshua ii.; Heb. xi. 31; James ii. 25; Joshua vi.) Joshua's curse upon the builder literally fulfilled 530 years afterwards. (1 Kings xvi. 34.) Famous for the schools of the prophets. (2 Kings ii. 5.) The land barren, and water bad. (2 Kings ii. 19-22.) The residence of Zaccheus. (Luke xix. 2.) The scene of our Saviour's miracle of healing two blind men. Matt. ix. 27-31.

Anathoth, three miles North of Jerusalem.

A sacerdotal city. (Joshua xxi. 18.) The birth-place of Abiathar (1 Kings ii. 26) and Jeremiah. (Jer. i. 1.) Destroyed because its people persecuted the prophets. (Jer. xi. 21-23.) Rebuilt after the captivity. Neh. xi. 32.

J U D A H.

Bethlehem Ephratah, (Micah v. 2,) *Bethlehem-Judah*, (Ruth i. 1,) or *Bethlehem of Judea*, (Matt. ii. 1,) so called to distinguish it from another town in Zebulun. (Joshua xix. 15.) Also *City of David*, (Luke ii. 4,) anciently *Ephrath*, six miles South of Jerusalem.

Here Rachel died and was buried. (Gen. xxxv. 19.) The residence of Naomi and her family before and after their sojourn in the land of Moab. (Ruth i. 1-22.) The birth-place of Boaz, Obed, Jesse, and David. (Ruth iv. 21, 22; 1 Sam. xvii. 12.) Chiefly celebrated as the birth-place of our blessed Lord. Luke ii. 1-20.

Bethshemesh, several miles South-west from Jerusalem.

Here the Ark of the Covenant was received from the Philistines, and the people smitten for looking into it contrary to God's command. (Compare 1 Sam. vi. 12-18, 19, 20, with Num. iv. 15, 20.) A sacerdotal city. (Joshua xxi. 16.) The scene of Amaziah's defeat by Joash, king of Israel.

(2 Chron. xxv. 17-24.) Subsequently taken by the Philistines. 2 Chron. xxviii. 18.

Azekah and **Shochoh**, two towns near to each other, about twelve miles West from Jerusalem.

Here the armies of the five kings were slain with great stones from heaven. (Joshua x. 8-11.) Between these two cities the Philistines encamped at the battle when Goliath was slain. (1 Sam. xvii. 1.) Azekah was a "defenced" city. Jer. xxxiv. 7.

Adullam, twelve miles South-west of Jerusalem.

Originally a kingdom of Canaan. (Joshua xii. 15.) Often mentioned in the history of David's flight from Saul; here was a cave. (1 Sam. xxii. 1, 2.) It was destroyed, but afterwards rebuilt by Rehoboam, (2 Chron. xi. 5-7,) and became the "Glory of Israel." Micah i. 15.

Makkedah, fourteen miles South-west of Jerusalem.

Here the five kings in their flight from Gibeon hid in a cave and were put to death by Joshua. Joshua x. 15-21.

Libnah, fifteen miles South-west of Jerusalem.

Taken by Joshua. (Joshua x. 29, 30.) A sacerdotal city. (Joshua xxi. 13.) The people revolted from king Jehoram because they would not worship idols. (2 Chron. xxi. 10.) It was besieged by Sennacherib in the reign of Hezekiah. 2 Kings xix. 8.

Eglon and **Jarmuth**, ten miles West of Jerusalem.

Two of the five cities whose kings made war against the Gibeonites for making a league with Joshua. They were overcome and destroyed. (Joshua x. 3-26.) *Jarmuth* became a Levitical city. Joshua xxi. 27-29.

Lachish, twenty-two miles South-west of Jerusalem.

A royal city of the Canaanites, whose king joined the four others in war against Gibeon. It was destroyed by Joshua. (Joshua x. 6-32.) Rebuilt and fortified by Rehoboam. (2

Chron. xi. 5-9.) Amaziah, king of Judah, slain here by conspiracy. (2 Kings xiv. 17-29.) It was besieged by Sennacherib, who sent from hence his blasphemous letter to Hezekiah, which brought total destruction upon himself and army. (2 Kings xviii. 13-17.) Probably destroyed by Nebuchadnezzar. (Jer. xxxiv. 7.) Its inhabitants blamed for introducing idolatry into Judah. Micah i. 13.

Maon, twenty-two miles South-east of Carmel in Judah. Joshua xv. 55.

Its inhabitants oppressed Israel. (Judges x. 12.) Here, among the rocks in the wilderness, David and his men concealed themselves when pursued by Saul. (1 Sam. xxiii. 24-26.) Here churlish Nabal sometimes lived. (1 Sam. xxv. 2.)

Hebron, Kirjath-Arba. (Gen. xxiii. 2.) **Mamre**, (Gen. xxiii. 19,) or *City of Arba*, (Joshua xv. 13,) so called from Arba the head of the Anakims. One of the oldest cities in Palestine, (Num. xiii. 22,) situated on an eminence 2700 feet high, twenty-two miles South of Jerusalem.

Here Abraham dwelt after he separated from Lot, (Gen. xiii. 18,) and bought the field and cave of Machpelah in which himself and Sarah, Isaac and Rebekah, Jacob and Leah, were buried. (Gen. xlix. 28-33; i. 13.) Given to Caleb, as a reward for his good conduct, (Joshua xiv. 13-15,) by whom the Anakims were expelled. (Joshua xv. 13, 14.) One of the cities of refuge. (Joshua xx. 7.) David's capital for seven and a-half years, until he conquered Jerusalem. (2 Sam. v. 1-5.) Here Absalom raised the standard of rebellion against his father. (2 Sam. xv. 7-22.) Fortified by Rehoboam. 2 Chron. xi. 5-11.

En-gedi, or **Hazazon-Tamar**, (2 Chron. xx. 2,) thirty miles South-east of Jerusalem, near the Dead Sea.

To this place David retired from before Saul, and hid in a cave, where he cut off the skirt of Saul's garments. (1 Sam. xxiv. 1-8.) Its vineyards much celebrated. Song of Solomon i. 14.

Kadesh-Barnea, or En-Mishpat, (Gen. xiv. 7,) twenty-four miles South of Hebron. Belonged to Judah, (Joshua xv. 3,) and formed the Southern border of the Promised Land. Another city of this name in the Desert of Zin, at the base of Mount Hor, where Miriam died and Moses sinned. Num. xx. 1, 7-13; xxvii. 14.

D A N.

Joppa, or Jaffa, one of the oldest towns in Asia, situated on a sandy promontory on the sea coast. It was, and is still, of great commercial importance. Herod the Great expended large sums in improving its haven. It possesses an interesting history. It is the port at which the pilgrims for the Holy City usually disembark.

The cedars required for the building and re-building of the Temple, were sent in floats by Hiram, king of Tyre, and Cyrus, king of Persia, to Joppa, and thence transported by land to Jerusalem. (2 Chron. ii. 16; Ezra iii. 7.) Here Jonah embarked in his vain attempt to "flee unto Tarshish from the presence of the Lord." (Jonah i. 3.) The residence of Tabitha or Dorcas, whom S. Peter raised from the dead. (Acts ix. 36-43.) Here upon the roof of the house of one Simon, a tanner, S. Peter saw the vision of the sheet let down from heaven, which led to the preaching of the Gospel to the Gentiles. Acts x. 8-18.

Lydda, or Lod, (Neh. vii. 37,) nine miles East, "nigh to Joppa."

Here S. Peter cured Æneas of the palsy. Acts ix. 33-35.

Ajalon, in the valley of the same name.

Joshua commanded the moon to stand still here, while the people avenged themselves on their enemies. (Joshua x. 12-14.) The Danites did not drive out the inhabitants, but made them tributary. Judges i. 35.

Arimathea, eight miles South-east of Joppa.

The city of Joseph, the rich man who buried our Saviour. **Matt. xxvii. 57-60; Mark xv. 43.**

S I M E O N.

Beer-sheba, twenty-seven miles South of Hebron, at the Southern extremity of Canaan, hence the expressions, "from Dan to Beer-sheba," and "from Beer-sheba to Mount Ephraim," meaning respectively the length of the "Promised Land" and the "kingdom of Judah." (Judges xx. 1; 2 Chron. xix. 4.) The frequent residence of Abraham, Isaac, and Jacob. Its name, derived from the covenant entered into there regarding a well, between Abraham, and Isaac, and Abimelech. Gen. xxi. 22-24; xxvi. 26-33.

Hagar wandered into the wilderness of Beer-sheba when sent away by Abraham. (Gen. xxi. 14.) Thence Abraham journeyed into the land of Moriah to offer his son Isaac. (Gen. xxii.) Thence also Jacob fled for fear of his brother Esau, (Gen. xxviii. 10,) and there he offered sacrifices when on his way into Egypt to visit Joseph. (Gen. xlv. 1-7.) Samuel there made his sons judges over Israel, (1 Sam. viii. 2,) and thither Elijah fled from the fury of Jezebel. 1 Kings xix. 1-3.

Gerar, two miles North-west of Beer-sheba, at the South-west corner of the Promised Land. The kings of this place called Abimelech, as they of Egypt were called Pharaoh. They were of the race of the Philistines. Gen. xxvi. 1.

Both Abraham and Isaac repaired to this place during the famines in Canaan, and, under fear for their personal safety; denied their wives, asserting that they were only sisters. Gen. xx. 1-15; xxvi. 1-16.

TOWNS IN PEREA.

Tribes.	Towns mentioned in the Old Testament.	Towns mentioned in the time of Our Saviour.
Half Tribe of Manasseh	Geshur Golan Ashtaroth Edrei Mirpeh Lodebar Jabesh-Gilead	Caesarea- Philippi Bethsaida Dalmanutha Gadara
Gad	Mahanaim Succoth Penuel Ramoth-Gilead	
Reuben	Shittim Heshbon Medeba Bezer Dibon Aroer	Bethabara

HALF TRIBE OF MANASSEH.

Geshur, North of Bashan, near Mount Hermon.

Not conquered by the Manassites. (Joshua xiii. 2, 8.) The daughter of its king was Absalom's mother. (2 Sam. iii. 3.) Here Absalom took refuge three years after the murder of his brother Amnon. (2 Sam. xiii. 37, 38.) Brought back by Joab. 2 Sam. xiv. 23.

Golan, in the old kingdom of Bashan, twelve miles East of Jordan, whence the district *Gaulonitis*.

One of the cities of refuge. Deut. iv. 43 ; Joshua xx. 8.

Ashtaroth, or **Ashteroth Karnaim**, (Gen. xiv. 5,) was the chief city of Og, (Joshua xiii. 12-31 ;) lay near the East boundary of Manasseh. (Deut. i. 4.) An idol, supposed to represent the moon with two horns, called *Astarte*, was much worshipped in this neighbourhood, and may have suggested the name. Judges ii. 13 ; 1 Kings xi. 5.

Edrei, in a deep valley, six miles South of Ashteroth, another of the cities of Og.

The scene of a battle between the Israelites and Og, in which the latter was defeated and his kingdom conquered. Num. xxi. 33-35.

Mizpeh of Gilead, or **Gilead**, in Mount Gilead. From this place the district of Gilead is sometimes called the Land of Gilead.

Here Jacob and Laban made a covenant. (Gen. xxxi. 44-55.) The residence of Jephthah. Judges xi. 1.

Lodebar, or **Debir**, (Joshua xiii. 26,) in Mount Gilead.

David sent for Jonathan's lame son Mephibosheth to this place. (2 Sam. ix. 4, 5.) Here dwelt Machir the Ammonite who assisted David during Absalom's usurpation. 2 Sam. xvi. 27, 29.

Jabesh-Gilead, South of Manasseh, fifteen miles East of Jordan.

The inhabitants of this town were put to the sword, and the city sacked, for refusing to join in the war against Benjamin. (Judges xxi. 8-12.) At a latter period, Saul routed the Ammonites before its walls, and saved the inhabitants from captivity. (1 Sam. xi.) This service was requited by the men of Jabesh, when they perilled their lives to take down the bodies of Saul and his sons from the walls of Bethshan, and gave them the rites of burial. 1 Sam. xxxi. 12. For this deed they were highly commended by David, (2 Sam. ii. 5-7,) who afterwards brought the bones of Saul and Jonathan from Jabesh-Gilead and buried them in the country of Benjamin, in the sepulchre of Kish, the father of Saul. 2 Sam. xxi. 12-14.

Cæsarea-Philippi, now *Banias*, near the East source of the Jordan. Enlarged and beautified by Philip the tetrarch, who named it Cæsarea in honour of Tiberias, and Philippi to commemorate his own name as founder.

* Visited at least once by our Saviour during His ministry. Matt. xvi. 13; Mark viii. 27.

Bethsaida, North-east of the Sea of Galilee. It was enlarged by Philip the tetrarch, who named it *Julias*, in honour of Julia the daughter of Augustus.

Near this city was the desert where our Saviour fed the 5000 with five loaves and two small fishes. (Luke ix. 10-17.) Here our Saviour cured a blind man. Mark viii. 22.

Dalmanutha, near the Sea of Galilee.

Visited by our Saviour. Mark viii. 10.

Gadara, South-east of the Sea of Galilee. It was the principal city of Perea in the time of our Saviour.

In the neighbourhood of this town, our Saviour cast out the legion of devils from the demoniacs who dwelt among the tombs. Mark v. 1-13.

G A D.

Mahanaim, North of the river Jabbok, twelve miles South-west of Lodebar.

Here Jacob, on his return from Padan-aram to meet Esau in the land of Seir, was met by the "Angels of God," from which circumstance the town derived its name. (Gen. xxxii. 1-3. A Levitical city. (Joshua xxi. 38.) The stronghold of Ish-bosheth while contending for the kingdom of Israel. (2 Sam. ii. 8-10.) David retired to this place during Absalom's rebellion, and was sustained by the aged Barzillai. (2 Sam. xvii. 27-29.) It was at this time that Shimei cursed David. Compare 1 Kings ii. 8 with 2 Sam. xvi. 5-8.

Penuel, or **Peniel**, on the North bank of the river Jabbok.

Here Jacob wrestled with the angel on his return from Mesopotamia, when his name was changed to *Israel*. (Gen. xxxii. 24-32.) The city destroyed by Gideon, because its inhabitants refused refreshment to his army when pursuing the Midianites. (Judges viii. 8-17.) The town was rebuilt by Jeroboam. 1 Kings xii. 25.

Succoth, (*i.e.* *booths*), twelve miles South-west of Penuel, near the mouth of the river Jabbok.

Here Jacob built a house for his family and booths for his cattle, on his return from Padan-aram; whence the name. (Gen. xxxiii. 17.) Its inhabitants punished by Gideon at the same time, and for the same reason as Penuel. (Judges viii. 15-16.) Near here, in the clay ground, by the desire of Solomon, were cast the brazen vessels for the temple. (1 Kings vii. 40-51.) The town seems to have been in the hands of enemies in David's reign. Psalms lx. 6.

Ramoth-Gilead, or **Ramoth-Mizpeh**, nine miles South of Mahanaim.

A City of Refuge and a Levitical city. (Joshua xx. 8; xxi. 38.) Captured by the Syrians. Ahab slain when endeavouring to recover it. (1 Kings xxii. 1-36.) Joram his son fought against Hazael, king of Syria, here; but, being wounded, he retired to Jezreel: during his absence Jehu was anointed king, and exterminated Ahab's family. 2 Kings viii. 21-29; ix., x.

R E U B E N.

Shittim, or **Abel-Shittim**, in the plain of Moab, near the mouth of the Jordan.

Here the Israelites intermarried with the daughters of Moab, and also fell into idolatry, for which they received terrible punishment. (Num. xxv. 1-9.) The two spies that went to Jericho were sent from Shittim. (Joshua ii. 1.) The last place occupied by the Israelites previous to crossing the Jordan. (Joshua iii. 1.) Famous for the wood of which the Ark of the Covenant was made. Exodus xxv. 10.

Heshbon, a few miles South-east of Mount Nebo.

Taken from the Moabites by Sihon, the Amorite, who is called its king. (Num. xxi. 26; Deut. ii. 26.) Sihon, refusing to let Israel pass through the country, suffered a severe defeat. (Num. xxi. 21-32.) Rebuilt by the Reubenites, to whom it was allotted. (Num. xxxii. 37.) Regained by the Moabites during the Babylonish Captivity, who made it a stronghold. (Jer. xlviii. 45.) Famous for its fish-pools. Song of Solomon vii. 4.

Medeba, seven miles South of Heshbon.

Near this town the Ammonites and Syrians were signally defeated by Joah, for having ill-treated David's messengers. (2 Sam. x.; I Chron. xix.) Repossessed by the Moabites during the captivity. Isa. xv. 2.

Bezer, or "**Bezer in the Wilderness**," (Deut. iv. 43,) a few miles South of Medeba.

One of the Cities of Refuge. Joshua xx. 8.

Dibon, or **Dibon-Gad**, (Num. xxxiii. 45,) five miles North-east of Aroer.

Rebuilt by the Gadites. (Num. xxxii. 33, 34.) First place of encampment after the children of Israel had crossed the river Arnon. Num. xxxiii. 45, 46.

Aroer, on the banks of the river Arnon.

Consisted of two parts or separate cities—the one on the bank of the river, and the other on an island formed by it—hence the expressions, "The city by the river," and "The city in the midst of the river." (Deut. ii. 36; iii. 12; Joshua xiii. 9-16.) The captains, who numbered Israel, at David's

command crossed the Jordan, and pitched first in Aroer. 2 Sam. xxiv. 5.

Bethabara, or Beth-barah, (Judges vii. 24.) At the North-west part of the tribe of Reuben on the river Jordan. A well-known ford.

Here the children of Israel are supposed to have crossed the river Jordan. (Joshua iii.) It was to this place that Gideon sent a party of Ephraimites to cut off the retreat of the routed Midianites. (Judges vii. 24, 25.) Here John baptized. John i. 28.

PHOENICIA, PHOENICE:

OR

THE COASTS OF TYRE AND SIDON.

A narrow strip of land along the sea coast in the North-west of Palestine between Lebanon and the Sea, and extending from the river Orontes on the North nearly to Mount Carmel in the South. In the time of our Saviour it was called *Syro-Phœnicia*; hence the person who, by St Matthew, is "called a woman of Canaan" is styled by St Mark a "*Syro-Phœnician*." Compare Matt. xv. 22 with Mark vii. 26. The country is very fertile, and produces an abundance of grain, various fruits, the sugar cane, tobacco, cotton, and silk. Its inhabitants in ancient times were the most commercial people in the world.*

* What England is now, Phœnicia was 3000 years ago, "The Queen of the Seas." Phœnician sailors were almost as well known in the maritime towns of the world then as English sailors are known now. Like England, too, it planted numerous colonies in various parts of Europe, Asia, and Africa. A thousand years before the Christian Era, the Phœnicians are said to have traded with Cornwall for tin, for which they exchanged salt, earthenware, and other commodities.

TOWNS

**Sidon or Zidon,
Zarephath or Sarepta,
Tyre or Tyrus.**

Sidon, or Zidon, called also "*Great Zidon*," (Joshua xix. 28,) in the North, built on a promontory, and overlooking the sea. Called after Sidon, eldest son of Canaan.

Assigned to Asher, (Joshua xix. 28,) but being a place of great strength it was never subdued by them. (Judges i. 31.) Famed as a commercial city, as well as for advancement in the arts and sciences. (1 Kings v. 6.) The Zidonians worshipped Ashtoreth. (1 Kings xi. 5.) Anciently governed by kings, one of whom was Jezebel's father. (Kings xvi. 31.) Doomed to destruction. (Ezek. xxviii. 22.) The Sidonians were found among the hearers of our Saviour, (Mark iii. 8,) and more than once he visited their neighbourhood. (Mark vii. 24-30.) Paul also was permitted to visit Sidon, when on his way to Rome as a prisoner. Acts xxvii. 3.

Zarephath, or Sarepta, (Luke iv. 26,) on the coast, ten miles South of Zidon.

The residence of the prophet Elijah during the famine in Canaan, and the scene of two of his miracles. 1 Kings xvii.

Tyre, or Tyrus. (Ezek. xxvii. 2.) *Ancient Tyre* was built on a hill twenty-five miles South of Sidon, on the coast: *New Tyre* on an island three-quarters of a mile from the shore.*

Founded by a colony from Sidon, hence called her "daughter." (Isa. xxiii. 7-12.) Famous for its commerce. (Isa. xxiii. 8; Ezek. xxvii.) Governed by kings of its own, who formed treaties of peace with David and Solomon. (2 Sam. v. 11; 1 Kings v. 5.) While in the height of its power

* Liverpool is called "The Modern Tyre" by reason of its similarity to ancient Tyre, in possessing an immense commerce and munificent "Merchant Princes."

its doom was foretold. (Isa. xxiii. 1; Ezek. xxvi. 3-14.) Destroyed by Nebuchadnezzar after a siege of thirteen years. (Ezek. xxix. 18.) Its inhabitants became zealous Christians. Acts xxi. 3-6.

PHILISTIA;

OR,

THE LAND OF THE PHILISTINES.

A tract of country extending along the sea-coast on the South-west of Canaan, forty miles long by about fifteen miles broad. It was within the limits allotted to the Jews, but the inhabitants were not subjugated until the accession of King David. The Philistines were governed by five lords, who held sway in the following

TOWNS:—

Ekron
Ashdod
Gath

Askelon
Gaza

Ekron, was the most Northern of the Philistine cities.

Assigned to the tribe of Dan. (Joshua xix. 43.) Subjugated for a short time by Judah, but it reverted to the Philistines. (Judges i. 18.) From this town the ark was sent back in a new cart. (1 Sam. v. 10-12; vi.) The seat of the worship of Baal-zebub, whom Ahaziah, king of Israel, sought to consult after his accident. (2 Kings i. 3, 4.) Doomed to destruction. Amos i. 8.

Gath, a few miles South of Ekron.

The birthplace of Goliath. (1 Sam. xvii. 4.) The ark was brought thither from Ashdod, and the people were visited with heavy calamities. (1 Sam. v. 9.) Twice the refuge of David when fleeing from Saul. (1 Sam. xxi. 10; xxvii. 1-4.) Jonathan, David's nephew, here slew a giant of Gath who

E

had six fingers on each hand, and six toes on each foot. (2 Sam. xxi. 20-21.) The city was taken by David, (1 Chron. xviii. 1,) and fortified by Rehoboam. (2 Chron. xi. 8.) It afterwards, in the reign of Jehoram, gained its independence, but was re-taken by Uzziah. (2 Chron. xxvi. 6.) Finally destroyed by Hazael, king of Syria. 2 Kings xii. 17.

Ashdod, or Azotus, (Acts viii. 40,) built on the summit of a hill ten miles South-west from Ekron, between Gaza and Joppa.

Assigned to Judah. (Joshua xv. 47.) Here was the temple of Dagon, in which the ark was placed after the battle of Ebenezer. (1 Sam. v. 1-7.) Taken by Uzziah, (2 Chron. xxvi. 6,) Tartan, a general of Sargon, king of Assyria, (Isa. xx. 1,) and by Judas Maccabeus. (1 Macc. x.) Here Philip, one of the seven deacons, was found after the Spirit caught him away from the Eunuch. (Acts viii. 39-40.) Doomed to destruction. Jer. xxv. 20, &c.

Askelon, Ascalon, or Ashkelon, (1 Sam. vi. 17,) ten miles South-west of Ashdod, on the coast.

Taken by Judah, (Judges i. 18,) but it reverted to the Philistines. Samson slew thirty Philistines here. (Judges xiv. 19.) Doomed to destruction. Amos i. 8, &c.

Gaza, or Azzah, (1 Kings iv. 24,) fifteen miles South of Askelon, the principal city of the Philistines.

Assigned to Judah, (Joshua xv. 47,) but not possessed by them till the death of Joshua. (Judges i. 18.) Like the other towns, it reverted in a short time to the Philistines. The scene of some of Samson's wonderful exploits. (Judges xvi.) Doomed to destruction. (Zech. ix. 5.) Here Philip saw the Eunuch. Acts viii. 26, 27.

THE SEVEN CHURCHES OF ASIA.

INTRODUCTION.

These Churches are often said to have been situated in *Ionia*. This was the Western portion of Asia Minor, so called from having been colonised by the *Iones*, Greek emigrants.

I.—Ephesus, (Rev. ii. 1–7,) in Lydia. Founded by S. Paul A.D. 57. Anciently it was the mother Church, and the seat of the metropolitan bishop. S. Timothy was consecrated first bishop of Ephesus by S. John. Now called *Aiasalouk*.

II.—Smyrna, (Rev. ii. 8–11,) in Lydia, the seaport of Asia Minor. Polycarp, the disciple of S. John, was one of its earliest bishops, and probably the “angel” addressed. Now called *Izmir*, and has a population of near 150,000.

III.—Pergamos, (Rev. ii. 12–17,) in Mysia, long the capital of a kingdom of the same name, and the chief city of the Roman province of Asia. Famous for its library of 200,000 volumes. Here the manufacture of *pergamena*, or parchment, was first perfected. Now called *Bergamo*.

IV.—Thyatira, (Rev. ii. 18–29,) in Lydia. The birthplace of Lydia. (Acts xvi. 15.) Anciently celebrated for the art of dyeing. Has at the present time a large trade in scarlet cloth. Now called *Ak-hissar*.

V.—Sardis, (Rev. iii. 1–6,) in Lydia. Once the renowned capital of the rich Lydian kings, of whom Croesus was one. Now called *Sart*.

VI.—Philadelphia, (Rev. iii. 7–13,) in Lydia. It was next in importance as a town to Smyrna. Now called *Allah-shehr*.

VII.—Laodicea, (Rev. iii. 14–22,) in Phrygia. Anciently the capital of Greater Phrygia. Now called *Eski-hissar*.

Gibbon, in his “Roman Empire,” thus sketches the condition of these Churches:—

“In the loss of *Ephesus*, A.D. 1311, the Christians deplored the fall of the first angel, the removal of the first candlestick of the Revelation. The desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus, and the three stately theatres of *Laodicea*, are now peopled with wolves and foxes. *Sardis* is reduced to a miserable village. The god of Mohammed is invoked in the mosques of *Thyatira* and *Pergamos*; and the populousness of *Smyrna* is supported by the foreign trade of Franks and Armenians. *Philadelphia* alone has been preserved. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated to the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins.”

S. PAUL'S MISSIONARY JOURNEYS.

FIRST JOURNEY.

(A.D. 45-47.)

Acts xiii., xiv.

Persons:—S.S. Paul and Barnabas : Attendant,
John Mark.

Antioch, on the Orontes. “The gate” of the East. In S. Luke’s time it was next in importance to Rome and Alexandria.

Here Paul and Barnabas were appointed missionaries to the Gentiles, (xiii. 1-3,) whence they proceeded by land to

Seleucia, the seaport of Antioch.

Where they embarked (xiii. 4) for

Salamis, the capital of Cyprus, 130 miles from Seleucia.

Here they preached in the synagogue. They now crossed the island (xiii. 5) to

Paphos, a celebrated seaport of Cyprus, 90 miles from Salamis ; distinguished for the worship of Venus.

Here Sergius Paulus was converted, and Elymas struck blind for seeking to turn him from the faith. Saul first called *Paul*. They now took ship (xiii. 6-12) to

Perga, a seaport of Pamphylia, noted for the worship of Diana.

Here John Mark left them. They now journeyed northward (xiii. 13) to

Antioch, capital of Pisidia, 90 miles North from Perga, through wild mountain passes infested by robbers.

Here they preached in the synagogue on two Sabbath days. The Jews became jealous and expelled them; (xiii. 14-52.) They then proceeded eastward to

Iconium, in Lycaonia, at the foot of Mount Taurus, 95 miles from Antioch.

Where they preached with success; but fled for fear of being stoned (xiv. 1-6) to

Lystra and Derbe, cities of Lycaonia.

Here a cripple was healed, and the apostles called *Mercury* and *Jupiter* by the wonder-stricken people. *Timothy* among the converts. Jews from Antioch stirred up the people, and Paul was stoned. Recovering, they went to *Derbe*, and taught many. xiv. 6-20.

THE RETURN JOURNEY.

The apostles returned to Antioch, called at *Lystra*, *Iconium*, and *Antioch* in *Pisidia*, confirmed the Churches and ordained elders. They then passed throughout *Pisidia* and *Pamphylia*, preached at *Perga*, and sailed from *Attalia* direct for Antioch. On their arrival they related to the assembled Church all the incidents and successes of the journey, which had occupied about two years. xiv. 21-28.

INTERVAL

BETWEEN THE FIRST AND SECOND JOURNEYS.

(Read chap. xv. 1-35.)

SECOND JOURNEY.

(A.D. 51-54.)

Acts xv. 35-41 ; xvi., xvii., xviii. 1-22.

Persons :—S.S. Paul and Silas.

Antioch, in Syria.

Paul and Barnabas disagreed and separated. Paul took Silas when they passed overland, confirming the Churches (xv. 35-41) throughout

Syria, and Cilicia.

They then proceeded westward into Lycaonia, and visited

Derbe, and Lystra.

Here Paul found Timothy, who had been carefully educated by his mother and grandmother, *Eunice* and *Lois*. Paul, not wishing to offend unnecessarily, circumcised Timothy. (xvi. 1-5.) They then took a north-westerly route to

**Phrygia, and Galatia,
Central provinces of Asia
Minor.**

The Holy Spirit, however, forbade them to preach in "Asia," (Ionia, after the seat of "the seven Churches of Asia,") because God would have them to go to EUROPE. (xvi. 6.) They therefore went to

Mysia, a Western province of Asia Minor.

Troas, a seaport of Mysia about five miles from the site of ancient *Troy*, the scene of the celebrated Trojan Wars.

Samothracia, which is of oval shape and mountainous.

Neapolis, a seaport of Macedonia, now forming part of Turkey in Europe.

Philippi, capital of Macedonia Prima; on the Gaugai or Gaugites; founded by Philip of Macedon.

Thessalonica, capital of Macedonia Secunda, now called *Saloniki*, and

They then proposed to turn northwards and visit Bithynia, in order the better to get into Europe, but "the Spirit suffered them not," (xvi. 7,) so they continued their route westward to

Here S. Luke joined them, and S. Paul had the vision of "a man of Macedonia." (xvi. 8-10.) They therefore sailed for Europe across the *Ægean Sea*, and came to the island of

Here they lay at anchor for the night, (xvi. 11,) and next day went to

Whence they proceeded to

Here they abode several days in the house of Lydia of Thyatira, a seller of purple. S. Paul having dispossessed a woman of a spirit of divination, her masters prosecuted the apostles, and caused them to be imprisoned. At midnight they were miraculously set at liberty, and the jailor converted. The apostle, being a Roman, was allowed to depart. They left *Timothy* and *Luke* here, and Paul and Silas proceeded by way of Amphipolis and Apollonia (xvi. 12-40; xvii. 1) to

Here S. Paul and his friends preached on three consecutive Sabbaths, and made many converts. (xvii.

next in importance to Constantinople.

Berea, about ten miles from Thessalonica.

Athens, the capital of Greece, anciently distinguished for the military skill, learning, eloquence, and politeness of its inhabitants; but was wholly given to idolatry.

Corinth, the capital of the Roman province of Achaia. It stood on the South part of the isthmus which joins the Morea to the Continent.

1-9.) Here also they worked at their trades, (1 Thess. ii. 9,) and received contributions from Philippi, (Phil. iv. 15, 16;) but the malice of the Jews compelled them to flee to

Here they found more sympathy; but the Thessalonian Jews, hearing of S. Paul's success, visited the town and "stirred up" the people, when Paul (leaving Silas and Timothy behind) departed (xvii. 10-14) for

From here he sent to Berea for Silas and Timothy. He disputed with the Epicureans* and Stoics, and was summoned to Mars' Hill, where he condemned the idolaters of the city, and preached the living God (to them "Unknown") with such power that Dionysius, Demaris, and others became converts. (xvii. 15-34.) Timothy was sent to comfort the Thessalonian church, (1 Thess. iii. 1-6,) and S. Paul left for

Here S. Paul was joined by Silas from Berea, and Timothy from Thessalonica, (2 Cor. i. 19,) and found many Jewish refugees from Rome, under the edict of Claudius Cæsar, and amongst

* The *Epicureans*, although they admitted the existence of gods, held that pleasure was the chief good: the *Stoics* extolled virtue and subjected their passions, but were distinguished for self-righteousness and pride of intellect.

It was a luxurious city, renowned for its wealth and notorious for its vices.

Cenchrea, the Eastern port of Corinth, nine miles distant.

Ephesus, a celebrated city of Asia Minor, famous for the Temple of Diana, one of "The Seven Wonders of the World." *

Cæsarea, the Roman capital of Palestine.

Jerusalem.

Antioch, in Syria.

them Aquila and his wife Priscilla, with whom he, being supported by the Macedonian Christians, (2 Cor. xi. 8, 9,) lived and worked, (xviii. 3.) He remained here a year and a half, wrote his Epistles to the Thessalonians, preached in the synagogue and in the house of *Justus*, and made many converts. (xviii. 1-7.) Upon the Jews reviving their old opposition, S. Paul with Aquila, Priscilla, Stephanas, (1 Cor. xvi. 15,) Epænetus, (Rom. xvi. 5,) Crispus, Gaius, (1 Cor. i. 14,) and Justus departed for

Here he shaved his head, (xviii. 18,) and embarked with his friends for

Here he preached in the synagogue, and then bade them farewell, promising to visit them again. He left Aquila and his wife behind, (xviii. 19-21,) and embarked for

From hence, without delay, he proceeded to

Here he paid his vow, saluted the church, and proceeded with haste to

Where his second journey, which had occupied about three years, terminated. xviii. 22.

* This temple was 425 feet long, 220 feet broad, and was supported by 127 marble columns, each sixty feet in height. It took 220 years in building, and was erected at the cost of all Asia. It was built of cedar, cypress, and white marble, which was said to be so pure and bright as to dazzle the eyes of mariners at a distance.

THIRD JOURNEY.

(From A.D. 54-58.)

Acts xviii. 22; xix., xx., xxi. 1-16.

Persons:—Paul, Titus, Timothy, Erastus, Gaius, and Aristarchus.

Antioch, in Syria.

S. Paul took an overland journey, confirming the churches in Asia Minor, (xviii. 22, 23,) and at length reached, for the second time,

Ephesus.

He found Aquila and Priscilla still here. (xviii. 18-19.) Apollos came to Ephesus, but soon departed for Achaia. (xviii. 24-28.) S. Paul re-baptized certain disciples of John. (xix. 1-7.) He disputed, preached, taught, and confirmed the Word by miracles for the space of two years, (xix. 8-12.) Defeat of certain exorcists, and many converts added. (xix. 13-20.) *Timothy* and *Erastus* sent to Macedonia. (xix. 21, 22; 1 Cor. iv. 17; xvi. 8-10.) The 1st Epistle to the Corinthians written here. Demetrius excited a tumult, which was appeased by the town clerk. (xix. 22-41.) S. Paul now proceeded to Macedonia by way of

Troas.

Was disappointed at not meeting Titus, (2 Cor. ii. 12, 13,) and departed for

Macedonia.

He landed, doubtless, at *Neapolis* and proceeded to *Philippi*, where he met Timothy and Titus. (2 Cor. vii. 5-7.) Wrote his 2nd Epistle to the Corinthians, and sent it by Titus. He now proceeded to

**Illyricum, a country
West of Macedonia,**

where he preached with success. (Rom. xv. 19.) He then went to

**Nicopolis, in the West
of Greece,**

where he spent some time; after which he proceeded, for the *third* time, (2 Cor. xii. 14; xiii. 1,) to

Corinth.

Here he abode three months. (xx. 2-3.) Wrote his Epistle to the Romans, which he sent by *Phoebe*, (Rom. xvi. 1,) and collected alms for the poor. (Rom. xv. 25, 26.) From hence S. Paul intended to sail direct for Syria; but the Jews lying in wait, obliged him to change his route, and travel northwards through Macedonia (xx. 3-5) to

Philippi,

to which city he was accompanied by seven brethren, whom he sent forward (xx. 5) to

Troas,

where himself and S. Luke overtook them, and stayed a week. (xx. 6.) Here occurred the accident to Eutychus and his restoration to life. (xx. 7-12.) S. Paul walked, and the disciples sailed, to

Assos, about twenty miles South of Troas: the distance by sea was forty miles.

Mitylene, the capital of the island of **Lesbos**, or *Castro*, one of the largest islands in the Egean.

Chios, an island between *Lesbos* and *Samos*, now called **Scio**.

Samos, an island South-east of Chios; celebrated as the birth-place of Pythagoras.

Trogyllium, a town on a promontory of the same name between Ephesus and the mouth of the Meander,

Miletus, the ancient capital of Ionia. The birthplace of Thales, one of the seven wise men of Greece. About thirty miles South of Ephesus.

Coos, an island near South-west point of Asia Minor, about forty miles South of Miletus,

Rhodes, a large island in the Mediterranean, six miles South of *Caria*.

Here S. Paul was taken on board, and proceeded (xx. 13, 14) to

From this place they sailed past

Lying off the coast during the night, (xx. 15,) the next day they arrived at

Their stay here very short—they proceeded (xx. 15) to

where they anchored for the night. (xx. 15.) On the following day they arrived at

S. Paul, wishing to reach Jerusalem before the Feast of Pentecost, sent for the elders of the Ephesian church, to whom he delivered a solemn and affecting address. (xx. 17–38.) They now sailed for

which they passed, and, having rounded the promontory of *Cnidus*, came to

From hence they passed on to

Here was a famous brazen statue of Apollo, known as the "Colossus of Rhodes,"* one of the seven wonders of the world.

Patara, a maritime city of Lycia.

Tyre, a city of Phœnicia.

Ptolemais, now called **Acre**.

Cæsarea, of Palestine, forty miles South of Ptolemais, on the coast.

Jerusalem.

Here they changed ships and proceeded direct, (xxi. 2,) a distance of 400 miles, to

Here they stayed seven days, (xxi. 2-6,) and then travelled by sea to

Here they saluted the brethren, and the next day departed (xxi. 7) to pay a second visit (xviii. 22) to

They resided with Philip the deacon. The visit of Agabus, and his prediction. Accompanied by Mnason, of Cyprus, they went (xxi. 16) to

This is the *fifth* and last recorded visit of the Apostle to Jerusalem since he left it on his persecuting errand to Damascus. He lodged with Mnason, and now ended his third journey, which had occupied about four years. xxi. 17.

* It stood at the entrance of one of the harbours, and was 105 feet high. Vessels in full sail could pass between its legs. In the interior was a winding stair which led to the top: in one hand was a light-house, in the other a sceptre, and a man was unable to encompass the thumb with both arms. It occupied twelve years in making. It was thrown down by an earthquake, B.C. 224, and remained in ruins for nearly 900 years. It was sold by the Saracens to a merchant of Edessa, who loaded 900 camels with the metal.

I N T E R V A L

BETWEEN THE THIRD JOURNEY AND THE VOYAGE
TO ROME.

(From A.D. 58-60.)

Acts xxi. 18-40 ; xxii., xxiii., xxiv., xxv., xxvi.

INCIDENTS BRIEFLY NARRATED.

On the day after his arrival at Jerusalem, S. Paul met the presbyters of the church with James the Less (the bishop) at their head, who listened with great interest to his account of the effect of the Gospel among the Gentiles. To remove the prejudices of the Jews he, with others, completed a Nazarite vow. It was now the Feast of Pentecost, and S. Paul being recognised by certain Jews, was dragged out of the Temple into the court of the Gentiles, beaten, and would have been killed had not Lysias and his soldiers interfered. For security Paul was taken to the castle, *i.e.*, to the fortress of Antonia. Here, on the stairs, he defended himself, and recited his history. He saved himself from being scourged by pleading his rights as a *Roman* citizen. Next day he was taken before the Sanhedrim by Lysias, and, by proclaiming himself a *Pharisee*, divided the council. Great confusion ensued, and Paul was taken back to the castle. That night he had a comforting vision. Forty Jews now formed a plot to assassinate him ; but S. Paul's nephew informed Lysias, and the apostle was sent by night under escort to Cæsarea. Lysias sent with S. Paul a letter to Felix, the Roman procurator of Judea, who resided at Cæsarea. Five days having passed, his accusers came, and he was tried. Tertullus prosecuted : Paul defended himself. Felix, convinced of misrepresentation, deferred judgment. Paul was kept in easy custody. He next appeared before Felix and Drusilla—the one a Roman libertine, and the other a profligate Jewish princess. S. Paul preached to them, and Felix, “*trembling*,” sent him away. Felix often saw Paul, doubtless hoping to receive a bribe to let him go. After two years Felix was removed to Rome, in disgrace, and he, to please the Jews, left S. Paul a prisoner. No sooner did this occur than the Jews importuned the new procurator to send Paul to Jerusalem for trial.

Had this been done, they would, doubtless, have killed him while on the road. Festus, however, said Paul must be tried at Cæsarea. Festus, although convinced of his innocence, to please the Jews, proposed a further examination at *Jerusalem*. This S. Paul declined, and insisted on being tried at Rome, in the words, "I appeal unto Cæsar." This appeal was decisive; and it only remained for Festus to send his prisoner, and with him a record of the proceedings which had already taken place. Just about this time Herod Agrippa II., king of Chalcis, and his sister Bernice, paid Festus a visit, who, wishing to send an *accurate* report for his own credit's sake to Rome, called in his aid. Agrippa was thoroughly acquainted with Jewish matters. He listened to Paul's defence, and agreed with Festus that no Roman law had been broken, and that he might have been set at liberty had he not appealed to Cæsar. Festus, however, was *bound* to send him to Rome, and to Rome he was sent.

S. PAUL'S VOYAGE TO ROME.

(A.D. 60.)

Acts xxvii., xxviii. 1-6.

Cæsarea.

S. Paul and other prisoners were delivered to a centurion named Julius. They embarked in a ship from Adramyttium, a seaport of Mysia. (xxvii. 1, 2.) S. Luke and Aristarchus, and some others, accompanied S. Paul. (Col. iv. 10; Philem. 24.) They touched first at

Sidon.

Here they stayed a few hours, and S. Paul was allowed by Julius to visit his friends. (xxvii. 3.) Contrary (*i.e.*, westerly) winds compelled them to go North of Cyprus, and they sailed to

Myra, a city of Lycia, a South-west province of Asia Minor.

Cnidus, a city on a promontory, a little North-west of Rhodes, about 130 miles from Myra.

Cape Salmone, in Crete.

The Fair Havens, on the South of Crete, near Lasea.

Here they were placed on board an Alexandrian ship bound for Italy. Contrary winds compelled them to sail slowly, and drove them (xxvii. 6, 7) over against

From thence they ran South-west and made to

Which having doubled, (xxvii. 7,) they proceeded westerly under the lee of the island till they came to a port called

Here they were detained some time. S. Paul recommended that they should winter here, as it was near the autumn equinox, and the voyage dangerous. This advice was disregarded, and an attempt was made to reach the harbour of *Phenice*, forty miles West. The wind, however, changed to North-east, and drove them about the sea of *Adria* for a fortnight. At one time they ran under the lee of the small island of *Clauda*. They lightened the ship, and despaired of safety; S. Paul, however, assured them of personal safety, but predicted the loss of the vessel. The sailors attempted to leave the ship, but were prevented by the soldiers. He advised them to take food, and again assured them

of safety. Finally, the ship was wrecked, and the whole of the company got safe to land (xxvii.) at where has since been called *S. Paul's Bay*, in the island of

Melita, or Malta, about 60 miles South of Sicily.*

Here they were well received, and stayed three months. The people called "barbarians," because they spoke neither Latin nor Greek. S. Paul escaped unhurt from a viper. He healed the father of *Publius*, and others. They were now put on board the *Castor and Pollux*, an Alexandrian ship, and sailed (xxviii. 1-11) for *Puteoli*, calling at

Syracuse, the largest and wealthiest city in Sicily.

Here they remained three days. The wind again compelled them to take a circuitous course, and they sailed (xxviii. 12, 13) to

Rhegium, a city of Naples on the Straits of Messina. Modern name, *Reggio*.

Here they waited one day only, and then, passing through the straits, reached the destined port of

* Some have supposed *Melita*, now called *Meleda*, in the Adriatic Sea, is meant. Tradition, however, has been uniformly opposed to this theory, because if *Melita* had been the island, the proper course of the ship would have been direct to Rhegium, *without touching at Syracuse at all*.

Puteoli, about five miles West of Naples, now called *Pozzuoli*.

Here they found some Christians, with whom they were permitted to stay seven days. (xxviii. 13, 14.) They then proceeded chiefly along the "Appian Way,"—a road made by *Appius Claudius*, between Rome and Capua—towards Rome. When the Christians heard this, they proceeded to meet them as far as

Appii Forum, about forty miles from Rome.

Here the brethren met them, and bore them company to Rome. On the way they met another party at

The Three Taverns, a place of refreshment on the "Way."

Here other brethren met them, and S. Paul "thanked God and took courage." (xxviii. 15.) In due course they reached

Rome, the capital of Italy, and "Mistress of the World."

Here Julius gave up the custody of S. Paul to *Barrus*, the Prætorian Prefect, and he was allowed to dwell by himself, guarded by a soldier. He resided here two years, and invited the Jews to hear from his own lips the cause of his presence in Rome, and thus was extended the knowledge of our Lord and Saviour. xxviii. 16–31.

Here S. Luke's account abruptly terminates.

S. PAUL AT ROME.

(A.D. 60-63.)

S. Paul had two interviews with the Jews, and explained the reason of his presence at Rome. Although he lived in his "own hired house," (xxviii. 30-31,) he was a prisoner, (Phil. i. 13-16;) but his imprisonment was much relieved by the society of *Timothy*, (Phil. i. 1; Col. i. 1; Philem. 1,) *Tychicus*, (Col. iv. 7,) *Luke*, *John Mark*, *Epaphras*, (who preached in Colosse, Col. i. 7,) *Aristarchus*, *Demas*, (who forsook S. Paul afterwards, 2 Tim. iv. 10; Philem. 23, 24,) *Jesus*, surnamed *Justus*, (Col. iv. 11,) and probably by others. As the apostle could not have personal intercourse with the brethren, he addressed them by letter. Epistles were written by him at this time to the *Ephesians*, sent by Tychicus, (Eph. vi. 21, 22,) the *Colossians*, *Philemon*, a member of the Church at Colosse, also sent by Tychicus, and the *Philippians*, which was sent by Epaphroditus. (Phil. ii. 25-30.) During his imprisonment S. Paul received supplies from the Church at Philippi. (ii. 25; iv. 18.) The apostle omitted no opportunity of preaching, and even some who resided under Nero's roof became converts; (Phil. iv. 18-22;) indeed, some of them preached. (Phil. i. 14.) A most interesting convert, *Onesimus*, introduced. He was a fugitive slave, who had plundered his master, Philemon, and fled from Colosse to Rome. He repented, and by S. Paul's intercession (Philem. 18, 19) was forgiven, and received his freedom. Fifty years afterwards, Church history tells, *Onesimus* became bishop of Ephesus. At length S. Paul regained his liberty, as he expected, (Phil. i. 25; Philem. 22,) left Rome, and went on his *fourth* Missionary Tour, A.D. 63.

FOURTH JOURNEY.

(From A.D. 63–68.)

*Compiled from the Epistles and Church History.***Rome.**

S. Paul was set at liberty A.D. 63. He left Rome for Asia Minor, (Philem. 22,) and went doubtless across the *Adriatic* to *Apollonia* through *Macedonia*, calling at

Philippi,

Phil. ii. 24. Without lingering here he hastened to

Ephesus,

which city he again, no doubt, made the centre of his operations. From thence he visited

Colosse,

for the first time; (Philem. 22;) also other churches in this region. In the year A.D. 64 he undertook his long-meditated journey (Rom. xv. 24) into

Spain.

Here he resided two years, and during this time visited

Britain.

Here he planted the Church of Christ.* In A.D. 66 he probably returned to

Ephesus,

where he left Timothy as overseer of the Church (1 Tim. i. 3) during his visit to

Macedonia.

In due time he returned to

* See note at the end.

Troas,

where he left his cloak, &c., with *Carpus*. (2 Tim. iv. 13.) He then went to

Ephesus.

S.S. Paul and Titus soon left for

Crete,

where the latter was left bishop in charge. (Titus i. 5.) S. Paul returned to

Ephesus,

where he wrote his Epistle to Titus. He now went to

Miletus,

where he was obliged to leave the faithful *Trophimus*, (2 Tim. iv. 20,) and proceeded, calling at Corinth, to

Nicopolis.

(Titus iii. 12,) where he spent the winter, and made it a centre for furthering the work of the gospel. In A.D. 68 the Great Apostle of the Gentiles was a second time imprisoned at

ROME,

where he was treated as a malefactor, (2 Tim. ii. 9,) accused by Alexander, the coppersmith, (2 Tim. iv. 14,) and forsaken by many of his friends. (2 Tim. iv. 10, 11, 16, 17.) The kindness of *Onesiphorus*. (2 Tim. i. 16-18.) His wish to see Timothy perhaps gratified. (Compare 2 Tim. iv. 21 with Heb. xiii. 23.) Being condemned, he rejoiced at the prospect of death. (2 Tim. iv. 6-8.) He was led beyond the city walls and beheaded, in the year of our Lord 68.

“Thus died the Apostle, the Prophet, and the Martyr; bequeathing to the Church, in her government, and her discipline, the legacy of his apostolic labours; leaving his prophetic words to be her living oracles; pouring forth his blood

to be the seed of a thousand martyrdoms. Henceforth, among the glorious company of the apostles, among the goodly fellowship of the prophets, among the noble army of martyrs, his name has stood pre-eminent. And wheresoever the holy Church throughout all the world doth acknowledge God, there Paul of Tarsus is revered, as the great teacher of a universal redemption and a catholic religion—the herald of glad tidings to all mankind.”*

* Conybeare and Howson’s “S. Paul.”

APPENDIX.

THE ORIGIN OF THE BRITISH CHURCH.

[The writer is indebted to many works, but particularly to Foye's "English Church."]

SOME OF THE EVIDENCE THAT THE BRITISH CHURCH WAS OF APOSTOLIC ORIGIN.

THAT such was the case is *highly probable*, from many considerations. First, from the very easy and frequent intercourse between Britain and Rome during the lifetime of the apostles; and secondly, and more especially from the vast number, not only of Romans, but other foreigners, *trafficking* in Britain, *settled* in Britain, and *serving in the armies* of Britain.

Some few years after the subjugation of this island to the imperial sceptre, we find that there were so many foreigners in Britain, that in one year (A.D. 61) no less than 70,000 of them perished in an insurrection of the natives. At this time, too, so populous and rich a mart was London, that it is recorded of Seneca, the philosopher, that he amassed property in the island amounting, at the lowest calculation, to £300,000. At this period we learn from sacred and profane history that Christianity spread "mightily abroad" in the world. At Rome there were zealous Christians, even in the *palace*; for S. Paul, writing from Rome to the Philippians, (iv. 22,) says, "All the saints salute you, chiefly they that are of Cæsar's household." That Christianity must have taken deep root in Rome is a natural inference. Heathen

history tells us, that in the reign of Nero, about A.D. 64, when by public decrees search was made for the Christians, "*Vast indeed was the multitude which was apprehended of that pernicious sect,*" as Tacitus and others called the Christians. Now, out of the number of Britons whom business or other causes would bring to Rome, can we suppose that *none* were converted to Christianity? Can we imagine, that out of the vast number of foreigners, not only from the West, but from the *East*, trading and settled in Britain, there were *no* professors of the "glad tidings of great joy?" Surely we cannot entertain the supposition. Again, if there were Christians in our island, is it not natural to suppose, that *some* of them would have zeal and courage enough to say a word for their Master, when they saw whole families, tribes, and provinces, given to the most shocking and revolting idolatries? The mind starts at the bare idea of a denial. Thus we see that there are strong probabilities in favour of the early introduction of Christianity into Britain. But we rest not on *probabilities*, however strong, or *opinions*, however prevalent.

Gildas, our earliest historian, who flourished in the beginning of the sixth century, has left on record the fact, "*That upon this our frozen isle, while shivering with the icy cold of ignorance, heathenism, and idolatry, the cheering beams of the true Sun—the Sun of Righteousness—shone out a little before, or about the time of, the defeat of Boadicea by the Roman legions.*"

Here, then, we have direct testimony as to the precise time of the foundation of the British Church. And it must not be forgotten, that at the time when the defeat occurred, (A.D. 64,) the apostles were in the midst of their evangelical career.

The testimony of Gildas is strongly confirmed by a statement of Justin Martyr, one of the earliest and most learned of the Christian fathers. He declares that in his time (A.D. 140) Christianity was known in *every* country under the *Roman sway*. In Justin's time, and prior to it, Britain was a flourishing province of the Roman empire—it was filled with Roman legions, officers, and citizens—and it is quite incredible that such a writer as Justin Martyr, living at Rome, should use such strong and positive language if there were not Christian churches in Britain.

By whom the Church was founded in Britain.—We must mention at the onset, that all the fathers inform us, in general terms, that it was the apostles *personally*. For ex-

ample, Theodoret, bishop of Cyprus, says, "The apostles persuaded even the *Britons* to receive the laws of the crucified Lord." Again, "S. Paul, after his release from imprisonment at Rome, went straightway to Spain, and thence hastening away to *other nations*, carried the light of the gospel to them also." And that we may not mistake the "*other nations*," he adds, "That he, (S. Paul,) after having gone into Spain, brought salvation to the *islands that lie in the ocean*."

Theodoret knew of no other islands lying in the ocean than the British isles; indeed, this was their classical and geographical appellation. Eusebius, bishop of Cæsarea, the friend of our countryman Constantine the Great, says that the apostles preached to "those called the *British Islands*;" and Jerome, the most learned of the Latin fathers, says, "Paul preached the gospel in the *western parts*." Venantius, bishop of Poitiers, in the sixth century, says, "That he (Paul) crossed the ocean, and landed and preached in the countries which the *Britons* inhabit, and in the *utmost Thule*." And to mention but one authority more, which ought to set the matter completely at rest, Clement, bishop of Rome, (who was S. Paul's friend, companion, and fellow-labourer,) whose name (Phil. iv. 3) was written in the "Book of Life"—this same Clement says, "Paul taught righteousness to the whole world, and went even to the *utmost bounds of the west*." It should be remembered that the ancients knew nothing *west* of these islands, and hence from the time of their first discovery they were designated "*utmost*." Thus Virgil and Pliny, "*the utmost Thule*;" Catullus, "*the utmost island of the ocean*,"—"the *utmost Britons*;" Horace, "*Britain, the utmost people of the world*;" and Venantius, as quoted above.

To these examples we might add many others, all and each of which would contribute their weight and testimony to the fact, that the British Church was of *apostolic origin*.

Secondly, *S. Paul was the founder of the British Church*.

We have seen from the quotations made, that some say S. Paul proclaimed the gospel to the utmost bounds of the West, others naming Britain *expressly*; and it is an interesting fact, that none held a contrary opinion on the subject for more than a thousand years. The witnesses who testify to its truth, commence with S. Paul's bosom friend, Clement, who could not be deceived in so plain a matter-of-fact—they speak of it with such confidence, as shows that they had no suspicion of their being mistaken. *S. Paul*, then, if there

be any truth in historic testimony, was the founder of the Church of our early fathers.

To a truth thus demonstrated from history, little confirmation from the Bible is necessary. We turn, however, to the fifteenth chapter of the Epistle to the Romans, and we find the apostle expressing his *earnest desire* and *long-cherished purpose* of going from Rome into the *West*. "Whosoever," says he, "I take my journey into Spain, I will come to you." "I will come by you into Spain." To this add the following remarkable and interesting facts:—S. Paul's release from prison at Rome agrees *exactly* with the time mentioned by Gildas when Christianity was planted here. S. Paul was a contemporary prisoner with Bran, the father of Caractacus, and was released the *same* year. Between S. Paul's first and second imprisonment at Rome there was an interval of *five* years. This interval, say the fathers, without one contrary opinion, "he passed in going up and down and preaching in the *western parts*." "Yea," says the Jesuit Capelli, ("Lives of the Apostles,") "*this was the common and received opinion of all the fathers.*"

Now, putting all these facts together—considering S. Paul's long-cherished wish and purpose, leisure time, and zeal—the opportunity he had of returning with the released captives, the celebrity of the island at the time, there would be ample ground to conclude, even though ancient writers were *silent*, that S. Paul did what antiquity asserted and believed—preached the gospel not only in Spain, but also in these utmost bounds of the West—even in *Britain*.

MEMORY TABLETS.

No. 1.

THE TEN PLAGUES OF EGYPT.

I. THE WATERS OF THE NILE TURNED INTO BLOOD.

The Nile was their chief natural god, and all its inhabitants were held sacred. Blood was abhorred.

II. FROGS.

These were deified ; but they now left their *natural* element and became a pest. They came, too, from the sacred river.

III. LICE.

The Egyptians were most careful as to cleanliness. They washed, shaved, and changed their linen clothing frequently.

IV. FLIES.

These were worshipped. BEELZEBUB, "lord of the fly," had no power to ward off this plague. A large stinging kind is meant.

V. MURRAIN UPON BEASTS.

Nearly every Egyptian city had an animal deity. This plague struck at the root of such worship. The Ox, APIS, was especially sacred.

VI. BOILS AND BLAINS.

Hitherto the *objects* of worship suffered : now the *worshippers*. It was customary to scatter human ashes into the air as charms : now they bring a curse. The Egyptians gave their gods the credit of inventing the Art of Medicine. ESCULAPIUS was especially honoured. No cure could be found for this plague.

VII. HAIL, RAIN, THUNDER AND LIGHTNING.

Egypt is not subject to rains. The overflowings of the Nile and heavy dews supply their place. Fire, Water, Plants, and Trees were formerly worshipped: then the former were made to destroy the latter.

VIII. LOCUSTS.

What the hail left these destroyed. This is a most destructive animal. They clear the land of every vestige of produce. To guard the land from this terrible scourge they worshipped SERAPIS.

IX. DARKNESS.

The most dreadful darkness on record, caused by thick and clammy fogs, which might be "felt" by the bare faces and hands of those who were exposed to them. The Egyptians worshipped OSIRIS, or the Sun, and his *wife*, ISIS, or the moon. Neither of these deities could dispel the darkness.

X. THE FIRST-BORN SLAIN.

In one instant all were afflicted alike. The Egyptians frantic with grief. They ran about shrieking, and howling, and beating themselves. We can understand what is meant by the "*great cry*."

First, all the NILE TO BLOOD was changed, and all the fish lay dead,—

Then FROGS—then LICE—then swarms of FLIES, through all the country spread.

Fifthly, a GRIEVOUS MURRAIN the kine and sheep destroyed; Then all the people were with BOILS and ulcerous BLAINS annoyed,—

Then HAIL and RAIN, and LIGHTNING mixed, along the country scoured.

Eighthly, the LOCUST, all the fruits and every herb devoured.

Ninthly, a DARKNESS palpable, for three whole days remained;

And last of all, the FIRST-BORN CHILD of every house was slain.

No. 2.

SOVEREIGNS OF ISRAEL AND JUDAH.

*SAUL 40 years, B.C. 1095.
 DAVID 40 years, B.C. 1055.
 SOLOMON 40 years, B.C. 1015.

{	1 Jeroboam,	21 years.	{	1 Rehoboam,	17 years.
	2 Nadab,	1 „		2 Abijah (<i>Abi-</i>	
{	3 Baasha,	23 „		<i>jam</i>),	3 „
	4 Elah,	1½ „		3 Asa,	41 „
	5 Zimri,	7 days.		4 Jehoshaphat,	25 „
{	6 Omri,	12 years.		5 Joram (<i>Jeho-</i>	
	7 Ahab,	21 „		<i>ram</i>),	4 „
	8 Ahaziah,	1½ „		6 Ahaziah,	1 „
	9 Joram (<i>Jeho-</i>			7 Athaliah (the	
	<i>ram</i>),	12 „		only Queen),	6 „
{	10 Jehu,	28 „		8 Joash (<i>Jeho-</i>	
	11 Jehoahaz,	16 „		<i>ash</i>),	40 „
	12 Joash (<i>Jeho-</i>			9 Amaziah,	29 „
	<i>ash</i>),	14 „		10 Uzziah (<i>Aza-</i>	
	13 Jeroboam II.,	41 „		<i>riah</i>),	52 „
{	(<i>Interregnum and</i>			11 Jotham,	16 „
	<i>Anarchy</i>),	12 „		12 Ahaz,	16 „
	14 Zechariah,	6 mons.		13 Hezekiah,	29 „
	15 Shallum,	1 „		14 Manasseh,	55 „
{	16 Menahem,	10 years.		15 Amon,	2 „
	17 Pekahiah,	2 „		16 Josiah,	31 „
	18 Pekah,	20 „		17 Jehoahaz	
{	(<i>Interregnum and</i>			(<i>Shallum</i>),	3 mons.
	<i>Anarchy</i>),	9 „		18 Jehoiakim,	11 years.
	19 Hosea,	9 „		19 Jehoiachin,	
	<i>Samaria taken</i> , B.C. 721.			(<i>Jeconiah,</i>	
				<i>Coniah</i>),	2 mons.
				20 Zedekiah,	11 years.
TOTAL DURATION, 254 years.			Jerusalem taken, and Temple burnt, B.C. 588.		
			TOTAL DURATION, 388 + yrs.		

* Abimelech (unlawfully appointed) was really the first king. Vide Judges ix. 6.

No. 3.

THE MIRACLES AND PROPHECIES
OF ELIJAH.

(Character of Elijah :—Stern and inflexible like that of John the Baptist.)

- 1 *The three years' famine foretold.*
 - 2 The widow's meal and oil increased.
 - 3 The widow's son raised to life.
 - 4 Jehovah proved to be the true God on Carmel.
 - 5 *The deaths of Ahab and Jezebel foretold.*
 - 6 *Ahaziah's death foretold.*
 - 7 The two captains and their fifties, who were sent by Ahaziah to apprehend him, destroyed by fire from heaven.
 - 8 The Jordan divided with his mantle when in company with Elisha.
-

No. 4.

MIRACLES AND PROPHECIES OF ELISHA.

(Character of Elisha :—Mild and gentle like that of our Saviour.)

- 1 The river Jordan divided with Elijah's mantle.
- 2 The waters of Jericho "healed" with salt.
- 3 Forty-two "little children" (*i.e. youths*) cursed, and two she-bears "tear" them.
- 4 The armies of Israel, Judah, and Edom supplied with water in the wilderness of Edom, and promised success over Moab.
- 5 The widow's oil multiplied to enable her to pay her debts.
- 6 A son given to the rich Shunammite.
- 7 The Shunammite's son raised to life.
- 8 The deadly pottage at Gilgal made wholesome.
- 9 One hundred men fed with twenty loaves.
- 10 Naaman the Syrian cured of leprosy.
- 11 Gehazi smote with leprosy.
- 12 The iron head of an axe made to rise from the bottom of the river Jordan and float on the water.
- 13 The secret counsels of Benhadad disclosed to the king of Israel.

- 14 His servant's eyes opened to see the angelic guard.
- 15 The Syrian army, that went to seize him, smote with blindness,
- 16 *Plenty promised during a siege and famine at Samaria.*
- 17 *The death of Benhadad foretold ; also, that Hazael, his successor, would be very cruel.*
- 18 *He foretold, on his death-bed, Joash's three victories over the Syrians.*

NOTE.—Elisha's sepulchre was rendered remarkable by the restoration of a dead man to life, which took place as soon as the corpse touched the bones of the prophet.

No. 5.

NAMES OF THE APOSTLES.

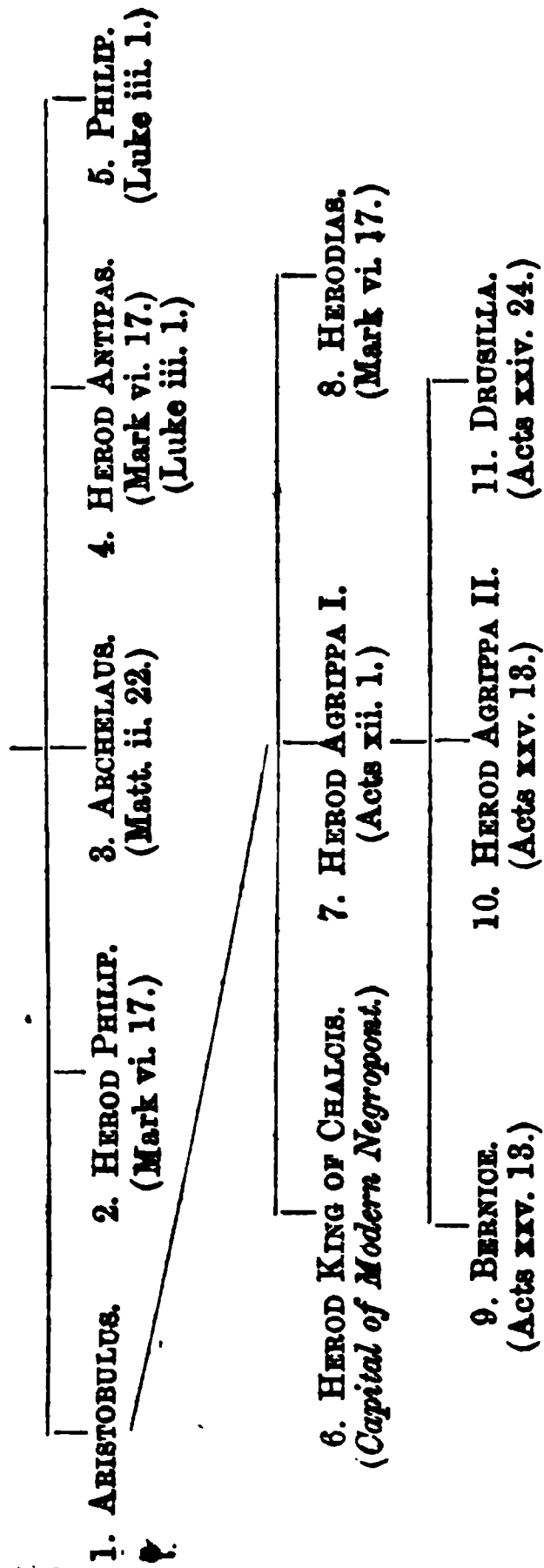
- 1 SIMON PETER, *Cephas* (John i. 42,) *Bar-jona* }
or *Jonas*, Matt. xvi. 17 ; John xxi. 17. } Sons of Jona.
- 2 ANDREW, crucified on a transversed cross }
(x), whence S. Andrew's Cross. } John i. 40–42.
- 3 JAMES *the Great*, slain by Herod }
Agrippa I. Acts xii. 2. } Sons of Zebedee and
- 4 JOHN *the Evangelist*, the disciple }
whom Jesus loved. John xiii. 23. } Salome, prophetically
- 5 PHILIP, native of Bethsaida. }
 } surnamed *Boanerges*.
- 6 BARTHOLOMEW, son of Ptolemy, *Nathanael*. John i. 45.
- 7 THOMAS, *Didymus*, (John xi. 16,) a twin.
- 8 MATTHEW, *Levi*, (Mark ii. 14,) a publican or toll collector.
Matt. ix. 9.
- 9 JAMES *the Less*, or the "Lord's }
Brother," i.e., cousin, (Gal. i. 19.) } Sons of Alpheus or
- 10 SIMON *the Canaanite*, (i.e., a native }
of Cana,) or *Zelotes*. } Cleophas, and Mary,
- 11 LEBBEUS, *Jude*, *Judas*, or *Thaddeus*. }
 } sister of the Virgin.
- 12 JUDAS ISCARIOT, a native of Kerioth, (Joshua xx. 25,) }
hence his name. } Matt. xiii. 55.

NOTE.—S.S. *Matthias* and *Saul* were also apostles.

Simon Peter and Andrew, James the Elder and John, Philip, Thomas, Nathanael, called Ptolemy's son, Matthew, Simon Zelotes, James the Younger and Jude, And Judas with blood of his Master imbrued.

No. 6. FAMILY OF HEROD.

* HEROD THE GREAT.



NOTES.

- * Son of Antipater, prefect of Judea.
- 1. Put to death by his father.
- 2. Disinherited. First husband of Herodias.
- 3. ETHNARCH of Judea, Samaria, and Idumea, on the death of his father.
- 4. TETRARCH of Galilee and Perea. Second husband of Herodias.
- 5. TETRARCH of Iturea and Trachonitis.
- 6. Married his niece Bernice.
- 7. Succeeded his uncle Philip.
- 8. Married her uncle: afterwards (in her husband's lifetime) her brother-in-law and uncle.
- 9. Married her uncle, king of Chalcis.
- 10. Succeeded his uncle, king of Chalcis.
- 11. Married Felix, governor of Judea.

